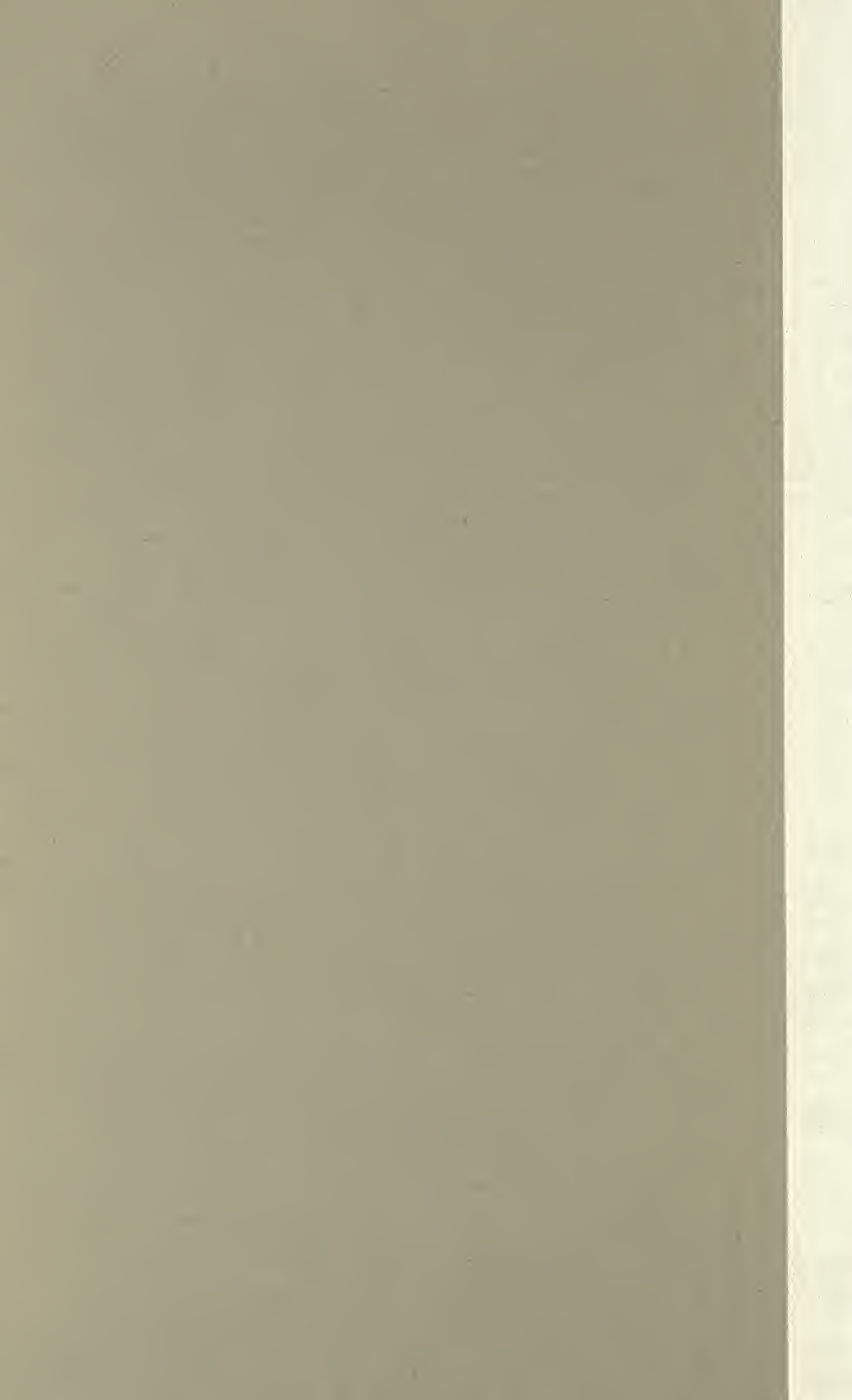




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The Farmers and the clergy
Six letters to the farmers
of England. 2d ed., rev.
and corr.

BX
5165
F37
1831



THE FARMERS AND THE CLERGY.

SIX LETTERS

TO

T H E F A R M E R S

OF

ENGLAND,

ON

TITHES AND CHURCH PROPERTY.

SECOND EDITION,

REVISED AND CORRECTED.

LONDON:

ROAKE AND VARTY, 31, STRAND.

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TO THE

FARMERS OF ENGLAND.

LETTER I.

ON PAYING TITHES.

I HAVE undertaken to address a few words to you on the subject of Tithes ; and although I am not going to abuse the Clergy, or call them parsons, or beggarly parish-priests, or any other of the choice epithets to which those true friends of good order, Cobbett and Co., resort to amuse you, or to inflame your passions, I think I can promise you that what I am about to say is worth the attention of such of you as have any thing to lose.

You want a reduction of your Tithes. Whether you have any claim to it, I do not inquire just now, but that you should wish to have your Tithes as low as you can is very natural ; and while you use no unfair means to get them low, I do not blame you. But the Radicals want an *abolition* of Tithes ; that is, they want to get rid of Tithes altogether, and so to plunder the Clergy of their property, for a reason which any one can see : and they have contrived (to use a vulgar word) to humbug you, and make you believe that *reduction* of Tithes and *abolition* of Tithes altogether are the same things, or, at least, that one of them is as good for you as the other. So they pretend to be your friends, and

to pity your distress, and talk a great deal about the suffering Farmer, and the duty of reducing rent, Tithes, and taxes. You are deceived by them, and join with them in calling out for getting rid of the Tithes altogether. Now, what I undertake to shew you is, that what *they* want, that is, getting rid of Tithes altogether, is not what *you* want, and that it can do you no good. They have talked about Tithes as being a tax, till you seem to me to be foolish enough to believe what they certainly do not believe, for they have too much sense for that. You seem to think that if Tithes were taken off, you would pay less altogether, just as your house would cost you less if the window-tax were taken off; but I suppose you can all of you see, that if a house was to pay a certain sum to the King as taxes, the owner would have no great reason to be glad that the window-tax was taken off, when a door-tax must be laid on to just the same amount. I suppose you can see that it is just as hard to have 5*l.* to pay in door-tax as 5*l.* in window-tax: and if you can, I wonder you cannot see that, as the land is worth a certain sum, that sum you must pay, whether you pay it in one sum or in two—whether you pay it all to a man in a blue coat, or some of it to a man in a black coat. The worth you must pay, pay it to whom you will.* And if your friends, the Radicals, get rid of the Clergy and the Tithes, and you find

* I am aware that, at one time, one division of the Radicals, the Benthamites, gave out, that if Tithes were taken away, the rent of tithe-free farms would fall, and the rent of others would not rise. But this was rather too much for common sense to swallow; and they seem to have given up this doctrine. At least one of their organs, the *Examiner*, said (in a late number, in asking what ought to be done with Tithes) very honestly and truly, that the *Farmers would not get them, as they would pay as much to the Landlord as they had paid to him and the Clergyman together before*; and I am told that even Mr. M'Culloch has given up this doctrine. The fact is, that when it was first talked of, it was forgotten that there was a country called *Scotland* with which we have a free trade in corn, and which pays no Tithe; and that, therefore, if it is true that the price of corn is settled by the expense of producing it on the worst land, Tithes can have nothing to do with the expense, as it must be the worst land in Scotland (where there are no Tithes) which will settle the question.

that you pay as much, and more too, to the man in the blue coat than you did to him and the man in the black coat together, you will not have much reason to thank them. I can hardly suppose than any of you are so foolish as to think that, if the Clergy were out of the way, you should pocket the Tithes. The land is not yours, as I suppose you know: and if you did not like to pay the owner the value of the land when the Tithes were got rid of, he would soon find some one who would. I have heard some of you say, to be sure, that it would be pleasanter and less troublesome to pay one man than two; but I do not believe that many of you think much about that. Men generally think that the pleasantest way of paying is that in which they pay the least; and if you can beat down the Clergyman better and more easily than you can the steward or the Landlord, I fancy you would rather pay the Clergyman, if you paid it in ten lots, instead of one. Now, I need not give myself much trouble in shewing how the case stands there. You are not very fond of shewing your accounts, but you can look into them yourselves, or even, without looking, you can give a pretty shrewd guess who is the most easily beaten down, the Clergyman or the steward. I think, therefore, if you wish to pay *little*, you should try to keep the Clergyman, instead of letting the Tithes get out of his hands into any other person's. But if you wish to pay *more* than you do now, to put the Tithes into other hands, and make a rod for your own backs, you are then quite right to join with the Radicals, and call out as loud as they. But, in fact, I must go a little farther and say, that Tithes, as things are, are a double help to you—you not only pay less for Tithe to the Clergyman than you would to your Landlord, if the Tithes were his, but you pay your Landlord *less rent* than you would if there were no Tithes. And the reason is this:—you say to your Landlord, and not unfairly, “Your land might be worth so and so, if I was quite sure that the Rector would not take his Tithes in kind; but I am not, therefore I can give you only so much.” Then, as the Rector does *not* take his Tithe in kind in one case in thirty,

you get a lower rent from the Landlord ; and, after that, you pay less to the Rector than the real value for your Tithes. Thus, if land would be worth 35s. per acre, supposing the Rector to take a composition of 5s. per acre, you say to the Landlord, “ I can only give you 30s., as the Rector and I may not agree, and I may have 12s. per acre to pay.” Then you go to the Rector, and get him to take 4s. instead of his 5s. (or rather his 10s.); and so you pay altogether 34s. instead of 40s., or rather 45s., as *you will* hereafter. I can hardly imagine that there are any of you who do not know this as well as I do, or better. But there is one curious thing about it, which is worth mentioning. When the Property-Tax was paid, the Farmers made a return of all their tithe-free land, of all their titheable and partly titheable land, and of the land subject to a *modus*. Now, in the printed tables which contain accounts of these returns, there is one table called “ Deductions for *Tithe-free Lands*.” And what is the meaning of this ? Why, Government found that people paid so much more for *tithe-free* land than they did for *titheable*, that they always took off *one-eighth* from *tithe-free land* before they thought it fair to assess it at the same rate as *titheable* ground. Government, in short, found that if an acre of tithe-free land cost a Farmer 40s. in rent, an acre of the same quality, if it paid Tithe, would only stand him in 35s. So, if you prefer paying 40s. an acre to 35s., or 32s. to 28s., do all you can to get rid of the Tithes.

Some of you again say, that the Tithes prevent you from laying out money in improvements, as the Clergyman gets more of it than you like. I believe there is more talk than truth in this. But, however, a Bill will be brought in, this session of Parliament, by which the Clergyman may give you a lease for twenty-one years (with a power of having the land looked over again, and the agreement altered every seven and fourteen years, if you wish it) on purpose to do away with this objection ; and you may then improve to your heart's content, after your bargain with the Clergyman.

But there is another thing worth your thinking about.

Suppose the Tithes, and the Church, and the Clergy all done away with. Then all the estates in the country would go, as they do now, from father to son, or as the owners please. Do you think it is very likely that the owners will please to leave any of them to your sons, or to your brother the attorney's, or your cousin the shopkeeper's children? I rather think not. Now, while there is a Church, if your son is a steady, clever lad, and you can muster up money yourself, or among your friends, to send him to College, he may have a living, or a deanery, or a bishoprick; that is to say, while there is a Church, there are estates which do not pass regularly from father to son, or to the next of kin, but are open to any body. Do you think, then, that it is better for you that all the estates should be closely locked up in the families to which they belong, or that some of them should be open to your sons? I know very well that the Radicals tell you that only the noblemen's sons get livings; and they laugh in their sleeves at you for believing them. Just look, not at the lower Clergy only, who are half of them of humble birth, but look over the list of Bishops themselves. No doubt, there are some noblemen's sons among them, as there always should be; but I can shew you plenty of Bishops who are the sons of shopkeepers, innkeepers, schoolmasters, and so on. I do not remember any Bishop at this moment who is a Farmer's son, though there have been many; but I think that if you inquire a little, you will soon find out sons and brothers of Farmers who have got pretty good livings, and are able to help their families. Do you think that they would have been so well off in any other way? and if not, cannot you see that the Church is a good thing for people in middling or humble life, by giving them a chance of getting on and helping their relations, which they would never have had if all the estates were locked up in the families of their owners?

Both these things, which I have set before you, are well worth your thinking of, and would shew *any* reasonable man, and especially any Farmer, that getting rid of Tithes would not be a good thing for them. In my next letter I shall go

into the *history* of Tithes, and shew you how absurdly you have been misled about them, and what falsehoods have been told about their effect and their amount. I shall now conclude with noticing two Petitions about Tithes, which have been lately sent up to the House of Commons. One of these amused me a good deal. I think it was a Suffolk Petition against Tithes ; in which, among other things, it was said, that Tithes “ diminish the physical powers of the labourers,” —or some phrase to the same meaning—*i. e.* that because you pay Tithe to the Clergyman, instead of paying the same sum in rent to the Landlord, Giles Joulter, your ploughman, has less muscle in his arms and legs, and cannot do a hard day’s work. This puts one in mind of Dean Swift’s story of the man who had made some curious discovery about worms, and could never think of any thing else afterwards. He saw worms in his tea and toast, in his beef-pudding, and his bed. So some people see Tithes in every thing ; and I should not be surprised to see a paper written to prove that Buonaparte, instead of being the “ Child of the Revolution,” was the “ Child of Tithes.” You know very well that Tenterden church-steeple is the cause of Goodwin Sands. However, the truth is, that the person who wrote that Petition did not believe such stuff, but wanted to impose on you ; and he thought that, as Farmers do not like Tithes, they would believe any thing against them. I am sorry to see that some Farmers have disgraced themselves by trying to shew that all the sufferings of the poor arose from the Landlords and Clergy, and so to screen themselves. In a Petition to the House of Commons from a place in Kent, the Farmers, after saying they would have a reduction in rents, Tithes, and taxes, and talking about *Reform*, had the impudence to say, that they had seen with admiration and pity(!) the patience with which the poor have borne the suffering caused by all these things, and of their wish to help them. Now, this is a sort of language which I strongly recommend to all Farmers not to hold, or else they will hear some plain truths which they will not like. They will be told of another race

of men, (whose names I will not mention, for fear it should be unpleasant,) who certainly (though with many favourable exceptions, as I am quite ready to allow) grind the poor more, and help them less, than the Landlord and the Clergyman. They will be told of the proceedings of this class at vestries, and of their grinding the poor there. And they will be told of parishes which are tithe-free, where the land is good and the rent not high, and yet where the poor are particularly *well ground*. There is plenty of information of this kind collected and ready. Now, observe, that *no one wishes* to bring all this forward. No good can be done by it. All parties must act justly and kindly both to the poor and to each other. But, if the Farmers will attack the Clergymen and Landlords, and try to make out that THEY grind the poor, they will certainly see the name of that other class printed in *pretty large letters*. In short, they who have glass windows in their house, or rather, whose whole house is made of glass, had better not throw stones at other people.

I am,

Gentlemen,

Your humble Servant,

C. A.

LETTER II.

ON THE HISTORY OF TITHES.

I UNDERTOOK in my last letter to explain to you the *History* of Tithes, and to give you some notion of the incomes of the Clergy. The most abominable falsehoods have been told on both subjects, and are told every day. I would, therefore, beg your attention.

The first great falsehood which is told is, that Parliament gave the Tithes to the Church.

The real truth is this. When Christianity was first brought into England, and the Christians were few, and the country thinly inhabited, a Bishop had a certain number of Clergy living with him. He travelled about himself, and sent these Clergy, as they were wanted, on short journeys, to baptize, or preach the Gospel, or bury the dead, or perform any other offices of religion; and when their business was over, they returned to him. The way that the Clergy were supported was this: all the Christians made offerings, especially at Pentecost, of a part of *all kinds* of property; and at harvest time they gave a part (usually, but not always, a tenth) of the produce. All this was given to the Bishop, and (observe this, for it is of consequence) he kept what he thought right for himself; he gave what he liked to the poor, he kept the Clergy, and he kept the few churches that there were, in repair. But after a time, the owners of great estates were not satisfied with having a short visit from a Clergyman now and then; they wished to have a Clergyman living among them, to teach and advise their followers and tenants, as well as themselves. So they applied to the Bishop, and made a bargain of this sort with him; that if he

would settle one of his Clergy on their estates, they would build a church, and settle the Tithe of the produce of their lands on the Clergyman. This was done very generally, and each estate became what is now called a parish, some being great and some small; this was not done all at once. In some cases, where there was a monastery or convent, a nobleman chose to give the Tithes of his estate to them, on condition that they found him a Clergyman. This, by the way, is the history of Vicarages. The monastery kept the great Tithes for their own support, and gave the small Tithe to the Clergyman whom they sent out, and who was called their *Vicar* or *substitute*. The noblemen and others at this time went on making offerings as before to their Bishop, which were principally known afterwards by the name of *Pentecostals*, and were given to the cathedral when the Bishop was provided for. The various kings in the Saxon times did the same as the noblemen,—built churches on their *own* lands, and gave the Tithes to the Clergy, whom the Bishop appointed. This became general at last, or nearly so, through the whole country. So the Tithes were *the free gift* of the *owners* of estates to the Clergy, and the law or the Government had nothing to do with it. The first time we find any law speaking of Tithes, what does it say? Is it, as Cobbett and others pretend, a law to *give* Tithes to the Clergy? Certainly not. That law (made in the ninth century, very nearly *a thousand years* ago) speaks of Tithes as *then belonging* to the Clergy by the common law, and *merely enforces* their being paid. Such laws were very common; for things then were as they are now. Though the *owners* had *given* the Tithes, the tenants did not always like to pay them; and so laws were passed to help the Clergy to collect them, but not to *give* them what was theirs already, and what had been given to them by the only persons who could properly give it, *i. e.* the persons to whom it belonged. The Radical writers cannot appeal to history to contradict this; nor can they shew me the laws in which, as they pretend, the nation *gives* the Tithes to the Clergy. It is

a pure falsehood. I repeat that it is a falsehood to say that the Parliament, or the Legislature, ever gave the Clergy the Tithes. I repeat that they were given as a *free gift* by the *owners*. What, then, becomes of the famous argument, that, because Parliament gave them, Parliament can take them away? What becomes of the argument, that, as the nation gave them, they belong to the nation? The Parliament did *not* give them,—the nation did *not* give them. They *never* belonged to the nation; they do not belong to the nation now. It would, I think, be a bad argument, even if the facts on which it goes were true. You know that it would be very wrong to say, that because the nation gave Marlborough or Nelson great fortunes, the nation could take away those fortunes from their families: they *could*, certainly, by force; but you know that they would be very great rogues if they did. So that the argument altogether would be a bad one, even if it were true that the Tithes had ever been given by the nation. But that is *false*; it is a mere untruth altogether; and although a great many Radical writers say so, week after week, they *know* it is untrue, and they know that they have no proof whatever of what they say, but very good proof that it *cannot* be true.

You have here, then, a pretty strong case to deal with. You find that Parliament did not give the Tithes to the Clergy; that the right owners *did*; and that this was done so long ago that, a *thousand years* back, the law spoke of the Tithes as a thing belonging by common right and law to the Clergy. Is there any nobleman in the country that can shew a better title to his estate, or so *old* a title? If you say that such a title as that is not strong enough, do you think there is any title in the country that can stand, or that any man can hope to keep his estate, if this estate of the Tithes is taken away from the Clergy? Depend upon it, if they go, every other estate will go after them. And this is what *some* people mean and *wish* by being so anxious that they may be taken. The case is just the same with the Bishops' lands. I was reading the history of Salisbury only a little while ago,

and there I saw, and you may see too, various grants, made hundreds of years ago, of such and such estates (which are *now* in the Bishop's possession) to the Bishops of Salisbury for ever. These grants, or gifts, were made by the owners of the property. Now, if that is not a good title; if I have not a good title when I can shew that my estate was lawfully given to my predecessors by the lawful owners, and that my predecessors have enjoyed it for hundreds of years, according to the giver's intentions, then there is not a good title in England, and no man can expect to keep his estate an hour after the Bishops' estates are taken away.

But there is another gross untruth which all these writers tell: they say that the *Tithes* were given for the support of the Poor, the Clergymen, the Bishop, and the Church. They have made a very clever juggle here. When the Clergy lived *with* the Bishop, then, as I told you, *all the offerings* and all the Tithes, or whatever share of the produce people chose to give, was paid *to the Bishop* for these four purposes. And so these Radical writers try to impose upon you, and make you believe that *AFTERWARDS*, when *only* the Tithes were given in each parish to the Clergyman seated there, they were given with a bargain that the Clergyman was to give so much to the Bishop, to repair the church, and to *keep* all the poor. This is a pure dream, an absolute gross untruth, a wilful confounding of two different things, for evil purposes.

Even to the Bishop, the offerings and Tithes were never given on condition that he was *to keep all the poor*. He was to give them some part, *but only what he pleased*; and neither to keep them all, nor to give them a *fourth part* exactly; and the Tithes were never given to the Parish-Clergyman on any such condition either. But *suppose they were*, let us see how the case would stand now. When the Tithes were given, and for hundreds of years afterwards, there were no Poor-Laws. It was the duty of every Christian, and especially of the Clergy, to *assist* the poor; but it was not the *law* that every man who had no money, and either

could not, or *would* not find work, might come to the parish for relief and maintenance. You know these laws were only made in Queen Elizabeth's time. Now, supposing the Clergy *had* accepted the Tithes on condition that they were to give *so much* to the poor, you cannot turn round upon them and call on them *to keep all the poor*, to whom you have given the right of asking a maintenance by a new law. It would be much about as honest to do that, as it would to make a bargain with a man, that you were to turn in fifty oxen into his field for so many pounds, and then to turn in *five hundred*. But besides, the thing is impossible. Not only you *ought* not to call on the Clergy to do this, but you *cannot*. The Clergy could not keep the poor, if they wished; and I only wonder that you should ever think they could. The Radical writers know very well that you are sore (and with good reason) about the heavy burthen of poor's rates, and so, to irritate you against the Clergy, they say that it is *their business to keep the poor*. They know very well that it would be the greatest folly in the world to *believe* this; but they trust that your passions, and your love of your own interest, will make you blind to the absurdity of it. Be so good then as to attend for a few minutes to facts. I always like to go upon public statements, and I always like to take the statements of those who do not agree with me. Now, during last winter, the farmers of a place called Burwash, in Sussex, drew up a paper to shew what a sad state they were in. They gave an account of all their incomings and outgoings, and they abused the Clergyman very heartily in it. This was published in several of the country papers; and a great many of you, very likely, have read it. It told the rent, Tithes, poor's rate, and expenses of cultivation of every acre in the parish. Now let us look a little at this Burwash paper. That, we know, was not drawn up to favour the Clergyman; and what does that say? Why, it says that the poor's rate on the *land* is 2,300*l.* a-year, without reckoning what is levied on the *houses*; call it 2,500*l.* altogether. Here are *two thousand five hundred pounds* wanted to maintain

the poor. And how much has the Rector? Why, he receives himself *seven hundred pounds!* Very nicely, indeed, the poor at Burwash would be kept by the Rector! The Radicals tell you, week after week, that they wish a comfortable allowance to be given to the Clergyman out of the Tithes; so much to be put by for repairs of the church, and the poor to be kept with the rest. Very nicely this could be done at Burwash! If the Tithes were divided into three equal parts, and the Rector was to have *one* part, the poor *one*, (and that one enough to keep them), and the repairs *one*, the Tithes would be *seven thousand five hundred a-year*. Do you think that the Burwash people would allow that that is their value? What idle nonsense! But come, let us be moderate: give the Rector only *four hundred* a-year, and *nothing* for repairs; then, if the Tithes are to keep the poor, they must be worth *two thousand nine hundred a-year!* And the Burwash people will not allow that they are worth more than *seven hundred*, after paying the rates. You see what silly, childish stuff this is, when you come to look at it for a moment. But let us look at a few instances more. I know a rectory which is as fair an instance as can be. It is a good living; the Tithes (that is, their gross amount, for there are plenty of outgoings) are 950*l.* How much are poor's rates? Why, above 4,000*l.*! So, out of 950*l.* the Rector is to pay above 4,000*l.*! That may be very good Radical arithmetic, but I have not learned that way of paying my debts yet. I can never contrive out of *one* hundred to pay nearly *five* hundred; the Radicals may. But perhaps you will say that these are parishes heavily burthened with poor. Well, let us take this parish where I am writing. There are not 300 people in it altogether. The poor's rate, as appears from a printed account of three or four years ago, was above 340*l.*; and the Clergyman receives for the small Tithe and Tithe of hay (for it is a Vicarage endowed with hay) 105*l.* So out of *one* hundred he must pay above *three*. But you will say, "Ay, but if he had the *great* Tithe, he *could* keep the poor." We will see that in a minute. But suppose he could

if he had the great Tithes, how is he to get them? What is the good of talking about what people could do with what they have not got? How many of these Vicarages do you think there are in England? how many places, that is, where the Clergyman has *not* the great Tithes? Why, above 5,000! above half the parishes in England! So there are above half the parishes where the Clergy have only the small Tithes, and where it is, consequently, something quite silly to waste time in talking about their keeping the poor. Just look at many livings in country towns, not worth (very many of them) 100*l.* a-year, and then see how many poor there are in such parishes! Indeed, in towns where the poor are very numerous, it is usually the case that the livings are only Vicarages, or Perpetual Curacies. But let us now go back to this little parish from which I am writing, and see what the Clergyman could do if he had the great Tithes. What the lay owner makes of them I do not know; but looking to what the Rector of an adjoining parish, with very good land in it, makes of his great Tithes, I find that the whole Tithes of this little parish would come to about 290*l. per annum*; that is, even in a little parish, with a population altogether under 300, the Tithes would not pay the rates by *above fifty pounds* a-year, and the Clergyman must live upon air. I saw, to be sure, that, at a Radical meeting at Croydon, one of the Radical orators said, that he knew places where the Tithes were *more* than the poor's rates. Perhaps he did. This is one of the commonest methods of telling a falsehood. When a man *knows* that a thing does not happen in 498 cases out of 500, but that it does by chance happen in two, he coolly says, that *he knows* cases where it does happen; and then he knows that careless people will imagine that it happens in a great many. This is clearly what this Croydon orator did. *I know cases, too*, where the Tithes are more than the poor's rates: for instance, there is one parish in Sussex where there is not a *single* inhabitant, nor even a *house*; at least this was the case when I knew the place;—it is *Aldrington*. I dare say the

Tithes there *are* more than the poor's rates, for there can be no poor's rates at all. But not to go to such a case, there are many small parishes in England where the whole parish is a single farm, and the only inhabitants are the Farmer's own men. In such parishes again, there are little or no poor's rates. The Tithes, no doubt, in such places may be more than the poor's rates. But that is not because the Tithes are large, but because the poor's rate is small, or next to nothing. But how few are such cases! Certainly not *one* in a hundred parishes is now in such a happy state as this; there is not one in a hundred parishes, I mean, where the poor's rate is not more than the Tithes. We may guess how this is, from finding, that in such a place as I am writing from, with a population of not 300, the Tithes would not pay the rates. How would it be, if there were 600, instead of 300?

But let us try the thing on a large scale; try it in any county. In the county of Sussex, for instance, if I may trust the Companion to the British Almanack for 1828 and 1829, there are 310 parishes, and the poor's rate is 239,779*l.*, or 773*l.*, *on an average*, in each parish. This same book says there are 1,463 square miles in Sussex, which (at 640 acres to the mile) give 936,320 as the total number of acres. Deduct one-seventh, (I ought to deduct more in Sussex) for waste land, and we shall get 802,520 acres, which will give 2,588 acres per parish. Now, I count 150 Rectories in Sussex, and I am willing to give my opponents every advantage in calculating. I will, therefore, suppose every Rector in Sussex to make 4*s.* 6*d.* per acre, which is far beyond the truth, *as you well know*.* Then each Rectory will produce, on an average, 582*l.*; whereas, the average poor's rate is 773*l.*, or *nearly* 200*l.* more than the Tithe. That is to say, if you turned the Clergyman adrift, and robbed him of all his Tithe, it would not pay the poor's rate by *two hundred a-year*. But look at the other 160

* There may be in Sussex, and there are, elsewhere, many livings where the Tithe is and ought to be higher than this, from the goodness of the land; but I am speaking of the *average*. The majority are far below 4*s.* 6*d.* per acre.

parishes; they are Vicarages, or *Perpetual Curacies*, where (on the average) the Vicar does not get more than 1s. per acre, or 1s. 3d. at the outside. At 1s. 3d., each Vicarage will be worth 160*l.*, or it will not pay the poor's rate by *above five hundred a-year*, if you took *every farthing* from the Clergyman.* Thus you will find, that the Tithes in the hands of the Clergy of Sussex fall short of the poor's rates by *above one hundred and twenty thousand pounds* a-year. And this after valuing the Rectories *beyond* what the Clergyman gets! As to the Tithes in the Laymen's hands, which I suppose the Radicals would like to take too, I leave the Laymen to *take care of their own*. You know whether they will be likely to give their Tithes up without being PAID IN FULL for them. But try this in another way. The number of Rectories and Vicarages is so nearly equal, that we shall not be very wrong in supposing them quite equal, or in supposing that as many acres pay small Tithe as great to the Clergyman. Then, putting the great Tithe at 4*s.* 6*d.*, and the small at even 1*s.* 6*d.*, and we have 3*s.* per acre (*i. e.* the half of 4*s.* 6*d.* and 1*s.* 6*d.*) as the average charge per acre for the Tithe in the hands of the Clergy. Now, as there are 802,520 acres in the county, these, at 3*s.* per acre, will produce 120,438*l.* But we must deduct something for the lands where there are moduses,

* It is curious to compare these calculations with such actual cases as we know. In Mr. Horsfield's Histories of Lewes and its neighbourhood, we find some statements as to *rates* and *acres*. I will take them, and will calculate the tithes as above, or higher, *i. e.* at 4*s.* 6*d.* per acre for Rectories, and at 1*s.* 6*d.* for Vicarages. Then we shall find as follows:—

	Acres.	Tithes.	Rates.	Deficient.
Isfield (Rectory)	2000....	£450....	£800....	£350
Alfriston (Vicarage).....	2100....	157....	1100....	943
Rodmill (Rectory).....	1900....	427....	776....	349
Chalvington (Rectory) with a po- } pulation of only 150	700....	157....	250....	93
Laughton (Vicarage)	5000....	375....	1176....	801

It must be observed, that no notice is here taken of the *woodlands*, or of *any modus whatever*. So that, beyond all doubt, the Tithes of these places are stated as *far* above their value, if Mr. Horsfield's account be correct; and if incorrect, it may be *against*, just as likely as *for*, the Clergy.

or where there is wood. It is usual, I see, to deduct one-tenth for them, but I am content with one-twentieth; and then we shall have 114,416*l.*; whereas, the poor's rate is 239,779*l.*, or more than *double* the Tithes. Mr. Maberly, at the Croydon meeting, said that the Tithes were *as much* as the poor's rates. I dare say he meant to include the Lay Tithes. What he said would not be then correct, or any thing like it.

Since writing the above, I see that the Beauties of England and Wales state the *waste* lands in Sussex to be 110,000 acres; and the woodlands to be 170,000 or 180,000 acres. If this is at all correct, the Tithe will be far less than I have made it. If we allow nothing for land under a *modus*, as a set-off for such woodland as may not be in the weald, we shall get 96,948*l.*, instead of 114,416*l.* Now, if there is such a prodigious difference in an agricultural county, what will it be in many parishes in a manufacturing county? There is a book of Dr. Chalmers's lying before me at this moment, in which he by chance mentions the case of Darlaston, in Staffordshire, with a poor's rate in 1816 of 2,086*l.*, and 800 acres only in the parish, which, at 6*s.* per acre, would give 240*l.* instead of 2,086*l.*!!

But enough of this. You must, surely, by this time, see what folly it is to talk of the Clergy keeping the poor, when in more than half the parishes they have only the *small Tithes*; when, even if they had the great Tithes, that would not do, except, perhaps, in one case in a hundred; and when in any town, or populous place, *all* the Tithes would not pay sometimes half, sometimes a fourth, sometimes not a tenth of the poor's rate! But, do you think the Clergy do *not* pay their share to the poor's rate? Look at the Burwash paper again. The Tithes are 700*l.* per annum. If the paper is good for any thing, the *rates* on the Tithes must be 450*l.*, *perhaps* a good deal more. But call them 450*l.*; then the whole Tithe is worth 1,150*l.*, and the Rector gets 700*l.*,—*i. e.* he pays *far* more than *one-third* of his income

to the poor.* In the other Rectory which I mentioned, I know that the rates paid are near 600*l.* a-year. Then the whole Tithes are worth near 1,550*l.*, and the Rector gets only 950*l.*; so that he pays above *one-third* of his income to the poor.

But try this generally. The Quarter Sessions now always allow a rate where the Tithe is charged at about one-fourth or one-fifth of the land. Now, look at Isfield, a place which I have noticed before, in a note. It has 2,000 acres. Suppose the rack-rent to be 25*s.* per acre, and the poor-book to be made on two-thirds of the real rental; then the land will stand at about 1,730*l.*, and the Tithe would probably be charged at 400*l.* You will find, then, that to raise the rate (which is 800*l.*) they must have, on this rental of 2,130*l.*, a rate of 8*s.* in the pound, very nearly. Then the occupiers would pay 160*l.* on the Tithes, which we have taken at 450*l.* Their whole value is then 610*l.*; and the Rector only receives 450*l.*, or he pays *above* one-fourth of his whole income to the poor. I do not mean that this calculation is exact as to Isfield; for, very likely, the Tithe is not any thing like 450*l.*: but I mean, that this is about the account which *must* appear, wherever the books are clearly kept; and, observe, that wherever they are *not*, still the reason why the Rector gets only 5*s.* an acre is, that the Farmer agrees to pay the rates, and then declares that they are so heavy that he *cannot* afford to pay more. I am sure, that any Farmer will allow, that where the Rector receives 4*s.*, the Tithe is *worth* 5*s.* 6*d.* altogether. The additional 1*s.* 6*d.* per acre (*more* than one fourth) goes out of the Rector's pocket in the *shape* of poor's rate; and the calculation will be the same exactly, where the Tithe is higher or lower. And thus, in whatever way the books are made, the *fact* is, that every Rector loses above one-fourth of his income, on the ground of its going to the poor. And this, before he can give one penny in *private charity*.

* I shall shew hereafter that, taking an average, these are *high* Tithes for Clergy. They certainly have, on *very* good land, more. But in the *highest* times, the *average* Tithes of eighteen of the best Corn-Counties were 3*s.* 6*d.* per acre. As an *average*, therefore, now, 3*s.* must be *very* high.

Now, I had intended to say something in this letter on the *amount* of the Tithes and the income of the Clergy. But you will be tired, and so am I. So I shall finish to-day with a few words on another falsehood which the Radicals are now very busy in giving out against the Clergy. They are trying to persuade the poor that the Clergy have no feeling for them, and give very little or nothing to them. The editor of the *Morning Chronicle*, for example, chose during the riots to say, that *since* they began, the wives of the Clergy have been going about to the houses of the poor, and giving them soup,—insinuating that this had never been done before. He dared not *say* outright that this had never been done before; but he chose, by *insinuating* what he dared not say, and could not prove, to try to stir up anger and hatred against the Clergy and their families. He knew very well that the Clergy *cannot* come forward and say, each of them in his turn, “I give so much in charity,” and “I give so much;” and so he saw that there was a good opportunity for slandering them,—for slandering them, too, in the tenderest point. But what can be more base than to attack a man on a matter, where, if he has the common feelings of a gentleman, he *cannot* say a word in his own defence, because he cannot and will not do what may seem like boasting of his own good deeds? What can be more unjustifiable, than to endeavour to expose men who have never offended him to the fury of mobs whenever there are riots, and to the malignant hatred of his party, even when there are not? to try, in short, to stir up that savage spirit against them, which was lately shewn by a person who, though compelled to own that he knew no Clergyman, and knew nothing against them, yet said he would travel a hundred miles to see two unoffending men *put to death*, *only* because they were Clergymen in high stations?

I put it to your feelings, as men and as Englishmen, whether, though you may not like Tithes, you like such a spirit of savage hatred, or such a spirit of dirty slander? whether you like to see men attacked in things in which they cannot

defend themselves? I put it to you further, to say, whether in your consciences you do not believe, whether indeed you do not *know*, that the Clergy, as a body, are the best friends that the poor have? and whether you do not know, too, that wherever there is a Clergyman, *who has the means* of giving help to the poor, and does not do it, he is always spoken of through the neighbourhood with dislike and disrespect, as no doubt he deserves? I do not know how there can be a stronger proof that such a spirit is very uncommon among the Clergy. I only wish that the poor could speak on this point: and I should not at all fear the result for the Clergy, if the votes of the poor were taken to decide who are their best friends.*

In my next letter, I propose to say a few words to you on the incomes of the Clergy.

I am,

Gentlemen,

Your faithful servant,

C. A.

* It is a curious fact, that in this very book of Dr. Chalmers's which I before mentioned, in treating of the poor-laws, he gives a letter from a friend, in which it is said, that "Clerical Magistrates universally favour paupers;" and in the neighbourhood where I have passed some time this year, the Overseers told me that they had quite given up going to the Clergy, who acted as justices near them, in any parish cases, because they *always took the poor people's part*. I do not say that this was right, nor do I say that it proves that the Clergy are charitable; but it proves, as far as it goes, that their feelings run strongly in favour of the poor.

LETTER III.

ON BISHOPS' INCOMES.

Now I come to quite another part of the question, and that is, the *amount* of the Church property. And here I must begin by saying that, since lying was invented, (which is a good while ago), I suppose that there never was so much lying about one thing as about this. Every week, every day, we find some notorious falsehood on this subject. If it is contradicted, the Radical writers repeat it as soon as they think the contradiction is forgotten, and they have gained their end in some degree. They know very well that if they go on repeating any falsehood, however notorious, day after day, people believe it at last. So it is with this matter. Half the people one talks to seem to think that the Clergy eat gold, drink gold, and sleep in golden beds. During the late riots, the people at one of the beer-shops were talking over the incomes of their own Clergyman, and of a connexion of his, who was a Clergyman, not far off. They settled that their own Clergyman had 400*l.* a-year, and his connexion 1,200*l.*; and this was the regular belief in the village. Now, the truth was, that their Clergyman had 120*l.*; and the other, to whom they were so kind as to give *twelve* hundred a-year, had just *four hundred and fifty*. A friend of mine was travelling a little while ago in the coach, when this subject was started, and a gentleman asked if it was not a shame that the Bishop of Durham should have *ninety* thousand a-year. Now the fact is, that the Bishop of Durham has not even *nineteen* instead of *ninety* thousand a-year. But, not to speak of the nonsense which good, honest, silly

ignorant people talk in private, let us go back to the things which are said in public by people who are any thing but *good*, or *honest*, or *silly*, or *ignorant*. I shall content myself with looking at one paper, which was called "*Nice Pickings*;" —*Nice Lying* would have been the right name for it. This is printed in Cobbett's *Letter to the King*; it has been reprinted scores of times in the country newspapers; and thousands and tens of thousands of copies of it have been printed on single sheets. At one great county election last year, I know that the voters for the popular candidate came to the hustings with this paper stuck into their hats. You may remember that this paper (which, by the way, sets out with the monstrous falsehood that Lord Bute has 60,000*l.* a-year from the nation, when he has not *one sixpence*) professes to give you an account of the Bishops' incomes. And a pretty account it is! It *doubles*, *trebles*, nay, *quadruples* some of them. Let us look first at two cases, where we know, from *public* accounts, what is the true state of the case.

First of all, "*Nice Pickings*" says that the Bishop of Lichfield has *twelve thousand* odd hundreds a-year. Upon which the *Wolverhampton Chronicle* published, *by authority*, a statement of the *real* amount of the Bishop's income. And how much do you think it was? Was it *ten* instead of *twelve* thousand, as "*Nice Pickings*" says? or *eight*, or *six* at all events? No! it was *three* thousand five hundred. So, "*Nice Pickings*" had only lied to the extent of making the Bishop of Lichfield's income *four times* greater than it really is!!

Well, then, "*Nice Pickings*" says that the Bishop of London has *thirty thousand* a-year. Now, when Mr. Alexander Baring (who very rightly, but just like Satan reproving sin, found fault with Mr. Hume this year for exaggerations and mis-statements) chose to state in *Parliament* that the Bishop had—I forget how much, but I believe even much more than "*Nice Pickings*" made out,—the Bishop stated in the House of Lords what his income was. Instead of *thirty*, it is somewhat more than about *thirteen*, and cannot increase for a great many years. So here "*Nice Pickings*"

lied not much beyond the extent of *doubling* the real amount, which, for “Nice Pickings,” is a very moderate falsehood indeed. But there is a curious thing about the statement as to the Bishop of London. In the first copies which I saw of “Nice Pickings,” it stated that the Bishop had only *TEN* thousand a-year.* But afterwards, thinking, I suppose, that ten thousand a-year was not enough to give the Bishop of such a large place as London, the writer of “Nice Pickings” resolved to give him more; and, as he might as well do the thing handsomely, he just *trebled* what he had said before, and put *thirty* instead of *ten*! It is really quite a pleasant thing to see a man have such a tender regard for what he has said before, and for his own character for truth. Again, “Nice Pickings” says that the Bishop of Chichester has six thousand seven hundred and odd pounds a-year. If any of you who live in Sussex ask, the next time you go into Chichester market, any body can tell you that he has *not three thousand*. So here, “Nice Pickings” lies again only to the extent of doubling the real amount of the Bishop’s income.

But what is the use of going on? You must see by this time that this paper is a *lie*, and a *wilful* lie, from one end to the other. I leave it therefore, and am glad to leave it. One hates to have any thing to do with a wilful liar; and one hates it the more, when it is clear that he is lying only to cause confusion, to irritate the people, and to set them on to butcher others, and be butchered themselves. And this is the object of the man who wrote, and of the many men

* The fact is, that in “Nice Pickings,” (which professes to be very particular, and not to say in round numbers five, or ten, or twenty thousand a-year, but to say 8,240*l.*, or 6,770*l.*, in order to make people believe that the writer had some secret means of information), the trick resorted to was to take the *first-fruits*, and multiply them by *ten*. Whether this was from any stupid blunder about the *tenths* or not, I cannot tell; but that was the fact in the first copies of “Nice Lying” which I saw. And as the first-fruits of London are 1,000*l.*, “Nice Lying” made the Bishoprick 10,000*l.* So at Chichester, as the first-fruits are 677*l.*, “Nice Lying” made the Bishoprick 6,770*l.* Afterwards, from fear of detection I suppose, some were altered.

who have printed and reprinted this lying paper. *One day* they will have an account to give of this. Leaving this paper then, I will make a plain statement for your information. There are *two* Archbishops and *twenty-four* Bishops. Out of these twenty-six, *fifteen* or *sixteen* of the Bishopricks *will not pay their own expenses*. The incomes of half the Bishops are *under three thousand* a-year, and some of them *under two thousand*; of the others, five or six, and no more, have certainly large incomes, but *nothing like* what the Radical papers choose to make them. They call Durham 70, or 80, or 90,000*l.* a-year, just as it suits them. It is really about 18,000*l.* London, as we have seen, instead of 30 or 40, as the Radicals say, is 13 or 14,000*l.* The Archbishoprick of Canterbury, which is by *far* the largest, is *called* 80,000*l.* a-year, and it is *under* 30,000*l.* Winchester, which is called 20,000*l.*, is really about 11,000*l.*, and York about 10,000*l.* Ely I believe to be about 7 or 8,000*l.* There is an end of all the *large* ones! *Lincoln, Salisbury, Bangor, Worcester, St. Asaph,* and *Bath and Wells*, are the next in the list: of these, there is one, I know, under 5,000*l.*, and only two, if two, above 6,000*l.** *The rest* are, as I told you, so poor as not to pay their own expenses. But, before I speak of expenses, let us look back to the large Bishopricks. I

* The following statement is taken from a paper called "Awkward Facts," and is well known to be correct:

Canterbury	£27,000	Peterboro' }	
York	10,000	Chichester }	
London	14,000	Exeter }	
Durham	17,000	Carlisle }	All under 3,000 <i>l.</i>
Winchester	11,000	Hereford }	
Ely	8,000	St. David's }	
Salisbury	5,000	Norwich }	
Worcester	6,500	Llandaff }	
St. Asaph	5,000	Rochester }	
Bangor	4,500	Gloucester }	All under 2,000 <i>l.</i>
Bath and Wells	6,000	Oxford }	
Lincoln	5,000	Bristol }	
Chester	4,000		
Lichfield & Coventry	3,500		

I believe that this would be made still more accurate by putting Llandaff as under 2,000*l.*

happen to know that in three of *them* there is more *given* away in subscriptions, and donations, and charities, (I do not mean private charities, for of that I know nothing), than the *whole amount of the income of most of the Bishops,—three thousand a-year*, I mean. Now, do you think that the public would get as much from these incomes, if the persons who had them were not Bishops?—were not the proud luxurious Prelates that the Radicals talk of? Do you think they would get as much, for example, from Lord King, if he had the Bishops' fortunes? This may be said again of the poorer Bishopricks too. Any man who looks over the subscription-lists to the various charities, and those casual ones published in the newspapers, might see that *every* Bishop gives away in this manner a very large sum—a sum very inconvenient to a man with a small income.

It is very true that occasionally there may be a bad Bishop, and one who thinks only of his family, and of saving up money for them. Human nature is not what it should be; but the question is, Does this happen oftener than a reasonable man could expect? Does it happen often? Let us observe one fact about this. Lord King, we know, hates the Bishops bitterly; and he is not prevented by any feelings of any sort from saying all the evil he knows of them. The other day he abused one who was *present* and one who was *absent*; and this was when he was trying to make out as bad a case as he could against them for this very thing—this over-love of their own families. Well, as he spared neither the present nor the absent, we know he reckoned up *all* that even *he* thought bad. Now, out of *twenty-six*, how many could he spy out? Why, *two*. To find a third, he was actually obliged to rake up a dead man's bones, and talk of Bishop Tomline. Now, if he takes up dead men's bones on his side, so may I on mine, and shew you that even if there was a bad Bishop in the last generation, there was also so good a one as well deserves to be recorded in any history of good Bishops.

Bishop Tomline was made a Bishop in 1787, and died in

1827, or was a Bishop for forty years. Bishop Barrington was made a Bishop in 1769, and died in 1826, or was a Bishop for fifty-seven years. During all that time he had a good private fortune, and from the year 1791 he was Bishop of Durham, which was one of the largest sees. Such was the liberality, the boundless liberality of this good man—so ready was he to give to every praiseworthy object, and to relieve private distress—that it is a well-known fact that he would have been in debt, if he had not had a *private fortune*. If the Church therefore *did* suffer from Bishop Tomline, (and Lord King's bad word is not quite fatal to a man's character), yet *all that time*, and for many years before, the Church had the blessing of such a man as Bishop Barrington. Such was the good feeling which he introduced, that, a few years ago, I know that almost two-fifths of the subscriptions to the County Hospital came from the Clergy. I have already mentioned what is given, in my *own* knowledge, by *three* Prelates of the present day. I do not *name* them, because a good man does not like to be named for his charity. But there can be no harm in naming the dead (not like Lord King, for *abuse*, but) for the praise they deserve.

I now come to the expenses of Bishops, for which they require a large income indeed, and which they cannot avoid. First of all,—what would be said of a Bishop who did not subscribe, and largely too, to all public charities in his diocese? This alone is a *very large item* in a Bishop's accounts. But, besides this, he must go to London at the dearest part of the year, not only to attend Parliament, but (if there were no Parliament) to attend meetings of the Boards and Societies, at which the most important business is done—such as the Bounty-Board, the Commission for Building Churches, the great School Societies, and Religious Societies—all of which concern *his diocese*. Now a house, even a *small house*, costs a great deal then ;—*ten, twenty, or even thirty* guineas a-week will get a very poor house in London at that time. His house then in London will come to a very serious sum indeed. But, besides this, there are the expenses of

his journeys, not only to and from London with a family and servants, but his regular expenses on his journeys for visitations and confirmations. I believe it is well known; that the expenses of a visitation-journey in the diocese of London, which is not large in extent, are *three hundred pounds!* People think very little of what costs a Bishop a great deal.

I saw, a short time ago, in the Brighton Paper, that the Bishop of Chichester went to Hastings to consecrate a burial-ground. From Chichester to Hastings must be above seventy miles; so he must have travelled about 150 miles for this purpose. *A single pair of post-horses* would cost him 15*l.*, and there are *his expenses besides*. I see too, in this same paper, that he is very often asked to come and preach charity-sermons, or attend on charitable societies at Brighton. Every time that he comes, he must travel sixty miles. So much does this amount to, that in one large diocese where there were many of these public occasions, I know that the Bishop was obliged to spend above 400*l.* a-year in post-horses in travelling, *not for his pleasure, but to do his duty*. And yet no one thinks of all this, but imagines that a Bishop has nothing to do with his money but to put it in his pocket. I should like very much to see some of the Radical writers undertake to pay the expenses of fifteen or sixteen of the Bishops out of their incomes, and be compelled to stand by the loss. Why! it is well known that one Bishop (still a young man comparatively) received little or not at all above 700*l.*, not for *one year*,* but for many, after he got his Bishoprick. And I know that one Bishop, after taking every pains to curtail his private and family expenses, and allowing neither himself nor his family a single unnecessary

* This puts me in mind to mention a common trick of the Radicals. A Bishop's income consists principally of fines on renewals. These, of course, are uncertain; and when it is said that a Bishop has 2,000*l.* a-year, it means that that is the *average* of eight or ten years. But of course it may happen that some years he has 1,000*l.* and another year 5,000*l.* Then the Radicals take the highest year they can hear of, and boldly put the Bishop's income at that,—at 5,000*l.* for instance, instead of 2,000*l.*

indulgence, was yet compelled to spend 2,000*l.* a-year more than he received from his Bishoprick. Others may not be put to so *large* an expense ; but, as I have told you, fifteen or sixteen could not pay their *necessary* expenses, if they had not something besides their Bishopricks.

To all these expenses are to be put on the dreadful expenses of taking possession of a Bishoprick. *The fees, the first-fruits*, the furnishing a large house, and procuring other necessities on the most *moderate* scale, amount to so much, that a man who has no private fortune *always is and must be in debt* for several years after he gets his Bishoprick, and must insure his life, that those who have lent him money may not lose it. I knew a case some years ago, where a brother lent a new-made Bishop *twelve thousand pounds*. He died within a year or two—*all the money was lost*, and his widow and children were almost beggars. All this the Radicals take good care to keep out of sight, though they know it, and know that it must be so.

I may add to this, that with respect to the Cathedral property, it has been found, on an accurate calculation, that if all was equally divided among the 600 dignitaries and prebendaries, it would barely give 500*l.* per annum to each ; that is to say, that all the property of all the Cathedrals is at the outside worth 300,000*l.* a-year ! Many Archdeaconries are worth nothing at all : one, for example, in the diocese of London, is worth 12*l.* a-year ; and the best in that diocese about 200*l.* In the diocese of Chichester, they are worth about 50*l.* or 60*l.* a-year. Four of the stalls there are worth *not one penny* ; and that is the case with several in other Cathedrals.

I shall return to this subject, and the incomes of the Clergy in general, in my next letter.

I am, yours, &c.

C. A.

LETTER IV.

ON THE AMOUNT OF THE TITHES AND FEES.

I GAVE you some account, in my last, of Bishops' incomes; and now I am going to give you some account of the Tithes. But, before I begin, I claim the right of doing what the Radicals do: when they have told their lies about Tithes once,—though they are proved to be lies,—they tell them over and over again. Now, what they do falsely, I may surely do truly. And so I tell you over again, that it is a falsehood to say that the Tithes (that is, what is *now* meant, what *I* mean, and *you* mean, and the *Radicals*, too, mean by Tithes—namely, what is paid to the Clergyman of each parish by the parishioners) were divided into four parts—for the Bishop, the Poor, the Clergy, and the Repairs;—or into three parts either. I tell you again, in the teeth of Mr. O'Connell, who has been saying this in Parliament, that, *before* Tithes in this sense were established, people offered what they liked at the altar of the church they went to, *something* every week, *more* at harvest and at Whitsuntide; and out of these offerings the Bishop kept himself and the Clergy, and kept the churches in repair, and supplied the wants of the poor members of the congregation. But then, instead of the *Tithe*, i. e. the tenth, these offerings, though *called* Tithes, were often a *third*, and a *half*, or whatever *charity* as well as *zeal* directed men to give. This, too, was when parishes were *not* divided, nor Clergy *settled* in them. When they were, the owners of the estates gave the Clergyman a grant of the Tithes of their estates, as they had a right to do. These grants may be seen now; and there is *not* a word in *any* of them of the Clergyman giving a part

to the Bishop or the Poor. And why? Because it was known that there was not now so much given to the Clergyman as the old gifts at the altar, because the Bishop was otherwise provided for, and because the collection at the altar was *still made and given, not in part, but wholly to the poor*. The remains of this collection, which used to be made every Sunday, are still to be seen in the collection made for the poor at the Sacrament. But the reason why the poor are not supported as they used to be in this way is, not that the Clergy have got the poor's money,—for they have not a farthing of it,—but because the law gives the poor a *right* to relief from the rates. In Scotland, *at this day*, this collection *is* still made every week at the church, and the poor are kept from it, as far as they have any public relief. And no doubt it would have been so here, if the poor-laws had not been made. I am sure the Clergy have reason enough to wish it had been so; for, with this old custom giving them the lie every week, the Radicals could not have pretended that the Clergy had got that which good Christians gave to the poor. And if the Clergy looked to money, they would have good reason indeed to wish this. When the owners of estates gave them the Tithes, they meant the Tithes for the Clergyman; they knew that, in giving the Tithes to him, they did not give as much as they used to give to the Bishop,—for himself, the Clergy, the poor, and the repairs of the churches; and they meant to go on *as they had always done*, and to give, as they had always done every week at church, *what was wanted for the poor*. How is the case now? From a printed account of Burwash, in Sussex, it seems that the Clergyman there pays *five hundred* a-year to the poor, and has only *seven hundred* for himself. And, as I shewed you before, *every* Clergyman gives up a large part of his income in the same way. So, instead of the Clergyman having any part of what belonged or belongs to the poor, the poor have a *great deal* of what belongs to the Clergyman, and of what was *meant* for the Clergyman, by those who gave it to the

Church! One might say to the Radicals, if one was dealing with honest men, Let us hear no more of the Clergy keeping the poor! But what they say is not *nonsense*, though it is falsehood. They know that it tells, and so they repeat it every week, false at it is, and false as they know it to be. We now come, then, to the income of the parochial Clergy; and if it were a laughing matter, one really might laugh at the cool impudence with which the Radical writers and speakers talk of this matter. They seem to say whatever comes uppermost. If the lying fit is very strong on them, they lay it on very thick; if they happen to have a strange and unusual fit of decency and moderation, then they are in a different story. I wonder where they think their readers' brains are. Do they really know that the "enlightened public" is, after all its enlightenments, such a noodle as to believe one thing to-day, and another to-morrow? I will give you a few examples:—The honest, sober, religious, charitable *World* said a little while ago,—(quoting that respectable authority, the *Black Book*),—that the Clergy have *nine* millions a-year; the next week it said *fourteen* millions; the *last* account in the *Morning Chronicle* was about *seven*. Mr. Cobbett says *twelve*. Mr. Maberly says *ten*. Mr Faithfull, at a Brighton meeting, made the *whole* value of the Church property to be one-fourth of the National Debt—that is, about two hundred millions. Now, which of these great state doctors do you believe? Do you go up to *fourteen*, or down to *seven*? I always like to give every chance to my enemies; and so, instead of taking the *highest*, I will take the *lowest* of all the statements, namely, that of the Editor of the *Morning Chronicle*. He says, then, that the rental of England is thirty millions, and that the great Tithes are one-third of the rent, *i. e.* ten. Then he throws off a third for impropriations and moduses. Now observe, first of all, what he makes rent and Tithe per acre. There are about thirty-one millions of acres in cultivation in England: so he makes the rent of *every acre* in England near *one pound*, and the Tithe *six*

and sixpence, whether the land is good or bad. What do you think of *him*? Your accounts would tell a very different story! We need not stop any longer on that point. Next, there are between 10,000 and 11,000 livings altogether in England. So the *Morning Chronicle* very wisely makes out that, on the average, every Clergyman has from the Tithes near seven hundred a-year! Now, as we happen to know, from papers printed by Parliament, that there are 4,361 livings, at least, under 150*l.*;—(and I beg you to remember this,—above four thousand livings under 150*l.* a-year!)—we shall get some curious things out of this statement of the honest *Morning Chronicle*. I have made the calculations necessary from these papers, which you may see in the note below; and you will see that, if there was a word of truth in the *Morning Chronicle*, the other livings in England would be on an average above *eleven hundred a-year!!**

But now, every body knows well enough that, besides these livings under 150*l.* a-year, there are a great many above 150*l.* but under 200*l.*, a great many above 200*l.* but under 300*l.*, and so on. If we took off these, in the same way as we did those under 150*l.*, it would leave the remainder,—not *eleven hundred a-year*, but *some thousands a-year*

* The returns are thus given:—So many Livings under 10*l.*; so many above 10*l.* and under 20*l.*; so many above 20*l.* and under 30*l.*; and so on. Now to do the thing fairly, I have put those which are under 20*l.*, but above 10*l.*, at 20*l.*, and so on. In this way, the whole will be 278,480*l.*, which is certainly *above* the mark. But now see how the case is:—

Whole Tithes, according to *Morning Chronicle* .. £7,000,000

Deduct for 4,361 Livings under 150*l.* 278,840

Remains—for about 6,000 Livings £6,721,160

—i. e. on an average, more than *eleven hundred a-year* to each. I have said about 6,000, for the number of parishes is not exactly known;—some say, 10,469—others, rather more—some, rather less. When these returns as to small Livings were first made, in 1809, people were quite amazed, and could not believe them. They were made again in 1815, and from these I speak. So far are these accounts from being exaggerated, that many small Livings are not returned as such, and therefore pass for good Livings. I saw in one neighbourhood three such omitted, one of which is sixteen pounds a year, and neither of the other two *fifty*.

each. Now, where are these monstrous livings? I always find it the best way to look at home, and judge from what I see and know. This county of Sussex, of which I talked to you before, (and one county will do for an instance as well as another,) is not a bad county for the Clergy; they are not worse off there than elsewhere. Nay, though there are many poor livings, the proportion is not so great as in some counties. Where, then, are these monstrous livings in Sussex? I have lived in Sussex most part of my life, and among the Clergy; and I think I know the history of them and their livings pretty well. Now, I can defy any man to shew me *one* single living in all Sussex worth even *two thousand* a-year. I *think* I can defy him to shew me *one* worth fifteen hundred. I am *sure* I can defy him to shew me *two*. I can defy him to shew me *four* worth *twelve hundred* a-year. I can defy him to shew me *five* worth *one thousand*. I can defy him to shew me *ten* worth *eight hundred*. I will defy him to shew me *twenty* worth *seven hundred*. Again then I ask, where are these monstrous benefices that the honest *Morning Chronicle* dreams of—these Leviathans of livings? On the other hand, I can shew him, from returns made to Parliament, that seventy-seven out of 310 livings in Sussex, that is, exactly *one-fourth*, (within *two*,) are under 150*l.* a-year. Now, if you will look at my calculations in the note below,* you will see that, if the *Morning Chronicle* was right, this would leave, for the remaining 233 Clergy in Sussex, eight hundred pounds a-year each! And this, when there are certainly not *ten* who have so much. Nor can the *Morning Chronicle* help itself by saying that, perhaps, all have not so much, but that some

* Calculating from the table published by Parliament, as before, I find that these livings under 150*l.* would produce 7,480*l.* Now there are 310 livings in Sussex, and *about* 10,700 in all England; therefore Sussex has about one thirty-fifth part of the livings. Now one thirty-fifth part of seven millions is 200,000*l.* The account then stands thus:—

Tithes of land in Sussex	£200,000
Deduct for seventy-seven livings under 150 <i>l.</i>	7,480

Remains for 233 livings above 150 <i>l.</i>	£192,520
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—i. e. above 800*l.* a year for each !!

have more. For if it takes off from some, it must put so much upon others, that we shall get—not *one*, but *many* of *twelve* or *fifteen hundred* a-year, or even *many* of *two thousand*, or more, according to the way in which the *Morning Chronicle* may please to calculate. And Sussex, as I said, is a good county for the *Morning Chronicle*, because only one-fourth of the livings are *very low*. If there were one-third or two-fifths, as there are in many counties, then the others would rise still more above the actual value. Now, what a pretty set of reasoners the Radical writers must be, or what fools they must take their readers to be, when the least absurd (or *least dishonest*) of their accounts makes out, that there are 233 Clergy, with 800*l.* a-year, in a county where there are not ten; or makes out something more absurd and foolish still!

And the writer cannot get off by saying that, though there may not be any of these great livings in Sussex, there are a great many elsewhere. For see how the thing is. Either all the 6,000 which are above 150*l.* must be eleven hundred a-year, or if a great many are still *two* or *three hundred*, a great many too must be above *two thousand*. For there is the money, according to the *Morning Chronicle*, to be *divided*, and somebody must have it. Now where are these two-thousanders? I doubt whether there are thirty country livings worth two thousand a-year in all England. There are five or six *very* large. Doddington, in the Isle of Ely, in Sir H. Peyton's gift; Winwick, in Lord Derby's gift; Hawarden, in Sir S. Glynn's gift; Stanhope, in the Bishop of Durham's gift, are called the great livings of England. But I doubt whether there is another more than 3,000*l.* a-year;* and I know that one of them is not so much now. Things have fallen so much, that a living, (of which I saw a minute account the other day,) which was once in the high times 2,600*l.*, is now 1,200*l.* The Radicals

* Such is the absurd delusion prevailing on this subject, even among those who should know better, that within these few days a distinguished member of one of the Universities stated in a club-house in London, that a living in Suffolk, which is worth just 700*l.* a-year clear, is worth *four thousand*!

accuse the Clergy of being too sharp for money. All I know is, that they have not been sharp enough to find out these monstrous livings. Except these which I have mentioned, I should say, like *Lord Grizzle*, if asked how many such there were, "As near as I can guess, I cannot tell, but firmly do believe there is not one!" In short, the Radicals are like *Tom Thumb*, who "made the giants first, and then he killed them." So the Radicals make up these stories of monstrous livings of which the Clergy never heard, and then abuse these same Clergy for having them. But it is worth while to see how the *Morning Chronicle* makes out this account, as it is a good specimen of the way in which the Radicals reason on this matter when they do reason. Generally they are contented with telling a good round falsehood, and not reasoning about it at all. When we get a specimen of their reasonings then, we ought to be very thankful for it, and more especially when it is so honest and clever as this *Morning Chronicle* reasoning. Hear the great calculator. He says, as I mentioned, that there are thirty millions of revenue from land; that there is a book by one Dr. Bearblock, of great authority with the Clergy—that this book says that the Tithe *ought* to be worth one-third of the rent;—that one-third of thirty millions is ten millions; and that if we throw off two millions and a half for impropriations and moduses, this leaves above seven millions and a half. How clever! But first of all, what becomes of this fine argument, if nine out of ten Clergy know nothing about Bearblock,* or if supposing they did, and *tried* to get a third of the rent, *the Farmers would not pay it?* I know that in the highest county in England for Tithes, a fourth of the Rent would be reckoned *very high* Tithe, and I know that in *that same county not a fifth* is got, on the average. *You know, my good friends, and you know full well, what a pretty notion*

* I am inclined to believe that Bearblock was *once* in some credit, and that his tables are convenient. But very few Clergy know the book now; and very soon after it first appeared it was attacked even by Clergy. There is a long paper in Young's Annals of Agriculture, by the Rev. W. Gooch, warning the Clergy against it.

the *Morning Chronicle* must have of you, if it supposes that you cannot worry the Clergyman any better than to pay him a *third* of your rent. A *third* indeed! I dare say there may be found here and there such a wonderful thing as paying in this way. But it is here and there indeed! I am afraid that you will not come forward, however, to contradict the *Morning Chronicle*, as you like to keep your own counsel in these matters. So I must mention a fact or two. In one of the *richest* Rectories which I know, I see by an account sent to me of one large farm, that the Tithe is 2s. 6d. per acre,* and that not from the badness of the land, for the rent through the farm is not 9s. as it is at Burwash, but 18s. per acre! So the Tithe is not one-seventh, instead of being one-third there! Again, in a return of the Rent and Tithes of nine parishes, in a *good* part of the *highest* county for Tithes, the Tithe is one-*fifth* of the rent! And in returns of a large number of livings (above fifty) taken by chance, I find it vary from one-fourth (there being *very few* at that rate) down to an eighth, a ninth, a tenth, and even a twelfth of the rent. I am sure, therefore, that if I put it at one-*fifth* through the kingdom, I put it far higher than it really is. Now that will give us *six millions* (one-fifth of thirty millions) instead of *ten*, as the honest *Morning*

* It is a curious thing to compare the sums actually paid for Tithes with the statements of their value made by occupiers when it suits their purpose. In the Lords' Report on the Corn Laws, in 1814-15, we find a Mr. Lake saying, without hesitation, that when the land is in wheat, the Tithe is worth above 25s. per acre, the land growing three quarters per acre, and wheat selling at 84s., and other things in proportion. He makes the Tithe of one acre, on a six years' course, come to 5l. 7s. 5d., and to 4l. 15s. 11½d. when wheat is at 75s. Now as the expense of gathering is commonly put at one-fourth, I should like to know what this person would have said to the Clergyman who asked him 4l. for his Tithes in the first case, or 13s. 2d. per acre; and 12s. in the second. The fact is, that he was making out as bad a case as he could for the Farmers, and making their expenses as high as he could. It is curious, however, to find it admitted that the Tithe is really worth so much, and then to know what is received. In the same Report, we find Mr. A. Young gravely telling the Lords, that the average Tithe of England, collected from above forty accounts, was 9s. 7d. per acre. All these were fancy accounts of the expenses (not actually incurred, but which *might* be incurred) in cultivating 100 acres.

Chronicle says. And then if we took off one-third for the impropriations, we should have *four* instead of about *seven*.

But is even this right? Certainly not, as I will shew you in a minute. Do you believe that the rental of England is thirty millions? Or rather, do you believe that all the land in England, good and bad, *wood, down, &c. &c.*, is worth 1*l.* per acre? Certainly not. If I put it at 15*s.*, I believe I should put it too high. Now this would make the rental only about twenty-two millions, if the number of acres is rightly given; then one-fifth of that is 4,400,000*l.* And if we deduct one-third for impropriations, &c., that leaves *under* three millions. But even this is wrong, for I cannot allow only a third to be deducted for impropriations. Look at the calculation which follows. *Half the livings* only in England are Rectories, as you may see in any of the common books. Indeed I overstate it, for *not half* are Rectories.

Then if the whole rental is	£22,000,000
Rental of Parishes under Rectors will be ...	11,000,000
Tithe at one-fifth of rent will be	2,200,000
Deduct one-seventh for exemptions and moduses	314,285
Remains for Rectories	1,885,715
Take Vicarial Tithes as one-fourth of Rectorial, and this (without allowing for moduses) gives	550,000
Total	2,435,715

Observe: here I put *all* land at 15*s.*; I make *all* Rectorial Tithe one-fifth; I allow only one-seventh for all exemptions and moduses; I make the Tithes in all Vicarages (including Perpetual Curacies) one-fourth of Rectorial Tithes, and allow for *no* moduses on them.

Now is it not clear that I have here *overstated* the amount of the Tithes? Yet this, if the Tithes were equally divided among all the livings, would give each Clergyman somewhat less than 240*l.* a-year. The Bishop of London, in his late

speech in the House of Lords, says that on looking to the best authorities, (Arrowsmith's Statistical Tables, founded very much on Parliamentary papers,) it appears that each Clergyman would have under 200*l.* per annum.

At all events, we see pretty clearly that even the most extravagant calculations could not make the Tithes amount to 300*l.* a-year for each living. And I believe it is a certain fact, (and a well-known writer on Statistics could tell you all about it, and was concerned in it,) that a certain Nobleman, who was in the Ministry twenty-five years ago, thought, like the Radicals, that the Tithes were enormous, that he could take them, give each Clergyman a handsome allowance, and do wonders with the rest. So he had a survey made *quietly*, and to his extreme amazement he found that the Tithes were so small, that if he touched them at all, he must make the nation *give* to the Clergy instead of *getting* any thing from the Clergy for the nation.

This is what I said about the amount of Tithes in the first edition of these Letters; and I might now, if I chose, spare you the trouble of reading some of these calculations. For the murder is out. I have found, among the papers printed by Parliament, a return of all the Church property, made, not by the Clergy, but by you Farmers yourselves. And what does that tell us? Why, first of all, it tells us exactly how much land is Tithe-free. And how much do you think it is? Why, very nearly *one-third* of all the land in England. This return was made for several years, and each year's account agrees with the others. So now, if 15*s.* is a fair average of rent throughout England, (and I believe it is too high,) how will the account stand? Why thus:—

Rental of England in 1831	£22,000,000
Deduct for Tithe-free land only	6,000,000
Remains for Titheable land	16,000,000
Rental of parishes under Rectors.....	8,000,000
Tithe on this at one-fifth.....	1,500,000
Vicarial Tithe at one-fourth	375,000
	£1,875,000

Nay, you may see at once here, that even if land should rise again to 1*l.* per acre* through all England, the Tithes could not on this calculation amount to more than two millions and a half. But there is something, you will say, to add still : for some livings have had land given instead of Tithes, under inclosure acts. How many I do not exactly know. There were 3,440 inclosure acts down to the 53d year of George III., and there have been very few since. From looking over a great many years' accounts, I am sure that there have not been these exchanges of land for Tithes in *half* of these cases. But allow half. Then as there are about 10,700 livings in England, the Tithe is divided among about 9,000 of them ; *i. e.* each living would have, on an average, (if the Tithes were equally divided,) about 200*l.* per annum. Now allow the same to each living which has land, and the account of Church property will stand nearly thus :—

Tithes	£1,875,000
Land	340,000
Total....	£2,215,000

“ Ay, ay,” some of you will say, “ you make up your accounts as you like, and make what you like come of them. We Farmers should tell a very different story, if we had the accounts to make up.” Let us see how this is. It happens that in these same papers, printed by Parliament, you Farmers *have* given an account not only of the amount of property Titheable and Tithe-free, but of the amount of Tithes *actually paid*. And what do you say yourselves? Why this—When wheat was 6*l.* 8*s.* a quarter, the whole Tithes paid to Laymen and Clergy were 2,583,672*l.* !! Every one (Radicals and all) will allow, that to know how much the Clergy get, you must deduct *one-third* from the *whole*. So then, it seems, that the Clergy got 1,722,448*l.* ;

* I am quite certain that it is absurd to suppose that rent is so high. Many Gentlemen and Clergymen keep up the same *nominal* Rent and Tithe, and then give back regularly from ten to thirty or forty per cent. I speak of what is really received.

and this when wheat was one hundred and twenty-eight shillings per quarter! This, my friends, is *your* account, and not *mine*. Which do you like best? But these same accounts say, that when wheat was 3*l.* 19*s.* 2*d.* per quarter, (higher a good deal than it is now,) the whole Tithe was 2,139,942*l.*; *i. e.* the whole Tithe paid to the Clergy was 1,426,627*l.* Divide these sums as I shewed you how to do above, among 9,000 livings, and you will then find that, when wheat was at 6*l.* 8*s.*, each Clergyman would have had (if the Tithes were equally divided) about 191*l.* a-year; and that when it was 3*l.* 19*s.* 2*d.*, (higher than it is now,) he would have had 158*l.* per annum. Then (to finish these long calculations,) adding the land, as I did before, we shall find—

Total of the property of the Parish Clergy

when wheat was at 6*l.* 8*s.*.....£2,046,457

Ditto, when wheat was at 3*l.* 19*s.* 2*d.*.....£1,694,991

Now I must tell you again, these are *your own accounts*, not mine. It is you, not I, who have proved by hard figures, that when wheat was several shillings a-quarter higher than it is now, the whole property of the Parish Clergy was under *one million seven hundred thousand pounds*, and that so, if it had been equally divided, every Clergyman would have less than one hundred and sixty pounds a-year! I thank you very heartily for this, and trust that in future, when you see and hear the Radicals' calculations, you will shew them your own! If you ask me why, when I have got such a good account from you, I plague you by keeping my own in this book, I will tell you at once. I wish you to see that, notwithstanding all that is said by evil-minded people, the calculations made on the side of the Clergy are honest calculations—that they are not made up to suit a purpose, but agree with facts. And I could not shew you this better than by shewing you that the accounts given by the Clergy do not make for them nearly so much as your accounts do.

Now let us look at the other profits of the Clergy. These are their houses, glebes and fees. As to the houses, you will remember that they are to be *kept in repair*, that a very

large proportion of them are *old*, and the expense of repairs is therefore very great, and that when they become very bad the Clergy have to *rebuild them*. I will mention two or three facts on this head. A Clergyman took possession of a living, a few months ago, and found the house so bad that it would not stand long, and so he must rebuild it. He must borrow, (under an Act of Parliament,) and repay the money in twenty years, if he lives so long; if not, his successor must. Now, for what he will have to borrow, he will have to pay at first 85*l.* a-year, and the very last year of the twenty, he will pay 50*l.*! And, after all, the new house will be far worse than the old one *in size*. That old one was so out of repair, that it cost his predecessor 70*l.* a-year for many years, and 200*l.* *at one time*. And another predecessor, who died about forty years ago, laid out 1,200*l.* on it, out of his own pocket, *at one time*. Another Clergyman, whom I know, took possession of a living last year. His predecessor had borrowed what cost him about 50*l.* a-year, to improve the house, besides laying out 30*l.* or 40*l.* every year out of his own pocket, and yet the house was so bad that he had to pay 230*l.* in dilapidations. Observe, too, that if a Clergyman dies, his widow or family, however much distressed, if they have any thing, have to pay for putting the house into repair. I know one Clergyman (still living) who has in this way paid *himself* (for he has lived long enough to do so) for *three* parsonage houses on various livings which he happened to hold. The wonderful *profits* of these houses then are in a great many cases a *dead loss*, so much taken out of the Clergyman's pocket! Remember, too, if a Clergyman comes after a man who has died *without any property*, (a very common case,) if the *house* is out of repair, and if the *barn*, or *out-house* of *any sort*, is out of repair, the new Clergyman becomes liable to put it in repair; and if he left the living, or died in six months, he or his executors could be compelled to pay every farthing wanted, if it should be two or three thousand pounds, and his property was worth so much. And, after all, there are 2,636 livings where there is *no house* at

all, and 2,183 where the house is so small, or bad, as to be unfit for residence. So we may call these 4,800 livings, where the Clergyman has a house to *find*, to *hire*, and to *pay* for, if he resides.

Next, as to glebes, the *World** (good honest paper) said the other day, that the *glebes* of the Clergy alone would pay half the National Debt, that is, about four hundred millions of money! I ought not to say it *said* so, but (by a shuffle between *Crown* lands and glebe lands) it *insinuated* this, for that is the best way of telling a falsehood. It does its work, and you have a hole to creep out of, if you are attacked. Now it happens, that there are *three thousand livings* without any glebe at all! Each of the remaining glebes then would

* I feel it a duty to make an appeal to every respectable Dissenting Minister about this paper, which, it is understood, is patronized and recommended by them. That Dissenters may not like our Establishment—that many conscientiously believe that *any* connexion with the State is an evil for Christianity,—that they may therefore feel themselves bound to oppose the Church in every justifiable way,—I will allow; I do not expect any thing else. But what I ask is, whether they can think that what the *World* does is justifiable? Is it right to bring forward, week after week, the most monstrous falsehoods as to the value of the fees, glebes, and Tithes of the Clergy? Is it justifiable to rake together every instance of a Clergyman behaving ill? Is it justifiable to admit, or to *invent anonymous* letters containing stories about *anonymous* Clergy? Is it justifiable openly to revile, by name, men as pious, as humble, as the world can produce? Is it justifiable to say, for example, that the Archbishop is too much occupied with pomps and vanities, and the care of the money which finds its way into his coffers, to have leisure to know the miseries of those for whom he composes a prayer? Is it justifiable to call the Clergy *plunderers*, to advise, over and over again, *resisting them by force*, and to give them every railing and abusive epithet which malignity can suggest? Is this, in one word, a Christian warfare? Is it one which can be defended before a judgment-seat, where all must one day stand? If men choose to say what they *know* to be false against the Church and the Clergy, because they think the Church an evil, and wish to irritate the country against it, what is this but the worst kind of Jesuitism, of pious fraud, of doing evil that what they think good may come? I appeal to the conscience of every conscientious Dissenting Minister, to say whether he can countenance such warfare against Christian men, and Christian Ministers?—some of whom may indeed (as in a large body some must) be unworthy, but very many of whom are as earnest and zealous in their Master's cause as men ever were.

be worth *fifty thousand pounds*! What proof does the man bring to shew that they are worth (not that, for it is too absurd to talk of, but worth) *any thing* considerable? Why! just the usual proof brought by those who wish to insinuate a falsehood, and to make you believe that a thing happens often, when they *know* it does not. They bring an instance, which may be true, but which *they* know *cannot* happen except very seldom; and then they hope you will believe that it may be *generally* true. So the *World* says that Mr. Dealtry, of Clapham, has *allowed* that the glebe there is worth 700*l.* a-year. Whether Mr. Dealtry has allowed this or not, I cannot tell: I do not believe it the more for seeing it in the *World*; nor do I know whether the Tithes at Clapham may have been commuted for glebe. But allowing that the *World* does by chance speak the truth, where is Clapham? Why, *five miles from London*, inhabited by rich merchants, who will give *any price* for land. If I remember right, Cobbett said, in an account of his farm, that his rent (at a place near London) was 8*l.* an acre, or thereabouts; at all events, there is plenty which lets for 10*l.* an acre. Now, if Mr. Dealtry has seventy or eighty acres, this would produce 700*l.* a-year very easily. But what would the seventy acres at Burwash produce, I should like to know, where the average rent is not 9*l.* but 9*s.* per acre? And how many cases are there where a Clergyman *has* seventy or eighty acres? Very few indeed! Look round any county, and you will find a few perhaps with nearly one hundred acres,* but a great many with two, and three, and five, and six. I had an account of the glebes of 67 parishes (not picked out, but) lying together, sent to me, the other day, and they amounted to 1,710½ acres, *i. e.* to 25 acres each on the average.

* I must warn my readers again, that in many cases, in the midland counties, the Tithes have been exchanged for *land*, which is still called *glebe*. If land lets at 1*l.* per acre, three hundred acres would give only 300*l.*; and this is the whole value of the living. Now, I should not wonder at finding the *World* bringing up such cases as these, and trying to persuade people that these glebes are an *addition* to the Tithes.

But let us look lastly at the fees. The *World* says, that the Clergy on *all* occasions demand large fees for *burials*, *marriages*, and *churchings*.

Now, to put down this monstrous falsehood in one word, no Clergyman *can* demand a burial fee, except *by long custom*; and such a custom *exists in very few places*. [The writer pursues the same plan here as in the last case; that is, he takes *one* true case, and hopes you will believe it true in all. He talks of 10s. as a fee for *morning attendance*. No doubt, in *very large places*, with few Clergy and a great population, some rule must be laid down, or else business could not be done. The easiest rule is to say, that if you choose to be attended at *unusual* hours, you must pay for it. One person will pay and grumble, but twenty will not pay, and will come at the usual hour, and this is what is wanted.] But to go back to these burial fees. I know, that in Sussex, there are but *very few* places, indeed hardly *any* country parishes, where there is a fee for burial at all. The *great* fee for a marriage by banns, is *five shillings*; the fee for *churchings* (*when it is paid*) is usually *one shilling*. For christenings at church there is *no fee*.

Now look at an instance or two of the enormous fees of the Clergy. I know one place in Sussex where, by old custom, there *is* a fee of 2s. 6d. on a burial. This, too, is a very large parish, *nearly* the largest in Sussex, and, therefore, a very strong case for the *World*. There are about eighty burials there, of which full *one half*, or more, never pay the fee. Of paupers, of course, it is not asked. There are about twenty-five marriages in the year, and there are 140 or 150 births of church families. The fees for churching are not paid in *one-third* of these. Now in this enormous parish, with all the additional fees for *vaults*, *registers*, monuments, &c., the fees do not often amount to 40l. a-year!

I know another parish in Sussex, of nearly 1,000 people. There are *no fees* for burials; the marriages are about five or six in a year. Where are all the vast fees to come from

here? And remember, this is not a *solitary* case, like those in the *World*, but is the common history of ninety-nine cases out of a hundred. I got an account the other day of 18 country parishes lying together, (not picked out,) and how much do you think the whole fees were? Why, *thirty-seven pounds ten shillings*; that is to say, *two pounds one shilling and twopence* on an average. Monstrous fees, to be sure! The only places where fees amount to much, are in London and large towns. If there were not such fees, these livings would be worth *nothing*, except in the few London cases where there is a per centage on the rent, or a fixed but very small allowance.

Look at St. James's in London, with a population of nearly 40,000 souls, with morning and evening service *every day*; with a daily attendance of *many hours* in the vestry; with a regular distribution of the parish into districts, and each district faithfully visited: and with burials, baptisms, and marriages innumerable. Can the Rector do all this? No! but after several Clergy, *whose business it is not*, have undertaken to assist in this visitation of the poor, he has (besides two assistants, both, I believe, paid out of the fees) to pay *two Curates*. And what Tithes has he? Does corn or grass grow in the streets, or on the house-tops? Where is he to get money to pay the Curates for doing the work, or for himself, except from fees? And after all the enormous fees talked of, I am *quite sure* that this living, one of the great London livings, is not above 1,200*l.* or 1,300*l.* a-year, with all the expenses to pay out of it, and to live in *London*. Besides which, you will find that the *regular fees* which *all must* pay for a burial or wedding are *very small*. The *high* fees are for the people who choose to have vaults and monuments. For these they need not pay, for they need not have them. As to the country, you need only use your own senses. You know that a marriage pays 5*s.* or 6*s.*; that in most places there is *nothing* for a burial; and that, in country places, a *vault* or any *monument* beyond a common grave-stone, is a very rare thing indeed. You can easily count all the mar-

riages each in your own parish, and then you can tell how much these common fees amount to. I know well, that from 2*l.* to 5*l.* is the amount in a very large proportion of livings. And I do not ask you to take this upon my word, but as men of common sense to look at the thing, and see where any more can come from.

We see now pretty clearly what the glebes, and fees, and houses come to. I believe, that if *all* the glebes were thrown together, they would not keep all the houses in repair. At all events, they can make so little difference as not to be worth dwelling on. We see, too, by this time, that if all the Church property was divided, each Clergyman would certainly *not* have altogether 300*l.* a-year, probably not 200*l.* And observe, that out of this pittance is to be paid *land-tax*, which, in some instances, is very heavy. I know one living where, after selling off nine acres of glebe, there is still 25*l.* a-year, which, out of 200*l.*, would be a heavy drag. Then there are Curates to be found, where the population is large and the Clergyman infirm. See, too, how often this happens ! I know five parishes, lying almost or quite together. There is one so large that it must always want a Curate. There are four others, with a population of 4,000 among them : not one of these livings is worth 200*l.*—one of them is not worth 100*l.* and has no house ! On the other three, the incumbents are so old or infirm as to require Curates ; and those Curates are to be paid out of their miserable pittance, in their season of old age and infirmity ! These are indeed the rich, luxurious Rectors and Vicars of the Church of England ! And if you set about equalizing the livings in such a county as Sussex, what good can you get, when there are not twenty livings above 700*l.* in the county, to divide among the whole 300 livings ? But look a little further. If a Clergyman is to have only 300*l.* a-year, how is he to bring up a family ? or do you wish to use your Clergy worse than any other race of men ? Is the Clergyman to be the only person in the kingdom who is not to have the power of giving a few pounds to a

poor relation, or even a few shillings to the poor? And where is this to come from? He has had an expensive education, and he has a family to keep, and the pittance you would give him will barely keep them. I know that the Radicals say, that the Clergy should be like the Apostles; but the only thing in which they wish them to be like the Apostles, is being *poor*. Now I do not wish to see the Clergy *rich*: but what the Radicals want is this, not that the Clergy should not be rich, but that they should be *very poor*; not that they should not be rich where their flocks are poor, but that they should be very poor, even where their flocks are rich. They talk a great deal just now about the *working Clergy and the poor Curates*, and about their wish that every Clergyman should have a comfortable allowance. But we understand all that: they pretend to pity the Curate that they may abuse the Rector. Give them the power, and we should soon see how much they would allow the Curate. But the Curates understand this, too, and despise their *pretended pity*. They know, that in all professions the *beginning* is a struggle; they know, that the *number of Curates* who do not, after a time, get something, is, after all, very small; they know, too, that among the *working Clergy*, some of the Incumbents of large benefices are the very best *workers* of all.

The major part of what are thought good livings, are from 350*l.* to 500*l.* a-year; and I do not see how a man is to live, and bring up a family, as things are, for less than the last of these sums. Let me ask you, too, before I finish this part of my subject, who are these Clergy whom your friends, the Radicals, wish to put down? Are they strangers or foreigners? or are they a set of men into which no one can enter? Are they not, many of them, your own flesh and blood, your brothers and cousins, and nephews and sons?

I shall return to this subject in my next letter.

Yours, &c.

C. A.

LETTER V.

ON THE INCOMES AND RESIDENCE OF THE CLERGY.

I SAID, in my last letter, that the Radicals were everlastingly repeating the same lies about the Church and Church property. They have told these lies so often, that they have now some difficulty in telling them in any new shape: and yet one of the Radical lawyers has lately contrived this, and he has contrived, too, to tell his story like a lawyer; so that if any one should take up this story in one sense, and expose him, he may shift his case, as a lawyer knows how, and say that he meant it in another. However, I do not mean that he should get off by this trick, and so I shall shew that he has not spoken the truth, whichever way you take his words. What are his words? Why, these:—he asks if it is not a shame that three thousand clergymen should have ten millions a-year?

Now, this lawyer meant one of two things; either that the whole Church property is ten millions a-year, and that this is divided among three thousand men; that is to say, that though there are nearly eleven thousand parishes, there are only three thousand Clergymen, each Clergyman having, on an average, more than three livings! or, if he did not mean that, he meant that the Church property is *more* than ten millions, and so much more that 3,000 out of the whole number of Clergy have contrived to get as much as ten millions, leaving the rest for the others.

I don't know in which way this falsehood is the greatest. It is a very creditable specimen of the lying art, whichever way we take it. But unluckily, like other falsehoods, it is

found out as soon as we come to look into accounts. *Figures* and *facts* are awkward things for such men as this lawyer.

Observe now, that twenty years ago, when residence was not so strictly enforced under a new Act of Parliament as it is now, there were 4,490 Clergy resident *in* their parsonage houses, sixty-eight more in hired houses to their parishes, and 301 in hired houses *near*. So there were 4,859 actually resident; and, as I told you before, 1,068 *not* resident only from want or unfitness of house. The accounts of the House of Commons which shew this will shew that there were actually *many more* beneficed Clergy, and give an account of them; but I shall not tire you with any more. If the lawyer meant that 3,000 Clergy divide all the livings among them, this is an answer to that falsehood; for here, under *only four* heads, I give him an account of there being nearly *six* thousand instead of *three*. I think, from these accounts, that there are 8,829 Clergy with benefices of one sort or other, and there were 3,730 Curates besides. So now, you see how much you are to believe the lawyer, if you take his words that way; and if you take them the other, and suppose him to mean, that out of these 8,829 Clergymen 3,000 had *ten millions*, I have shewn you before what a monstrous falsehood that is. I have shewn you that no *honest* man, *in his senses*, could ever make the *whole* Church income to be *any thing like five* millions, instead of making a *part* of it to be ten; nay, that it wants a very free hand to bring it up to four, and that it is really, at the outside, between *two* and three. But now I have done with this lawyer, and must go on to other things, for I have still a good deal to say to you on the subject of the incomes of the Clergy. The Radicals, as I told you, talk a great deal about the Curates, and about their wish (kind souls!) to see them well paid; and they want you to believe that the Rectors are all rich, and could afford to pay them well. I suppose you use your eyes and your senses now and then, and, knowing what you must know about the Clergy, who live among you for years, you must know pretty well that a great many of them are any thing but rich,—that they have trouble enough to get on and bring up their families, and to leave a wretched pittance to their widow

and children when they die. Indeed, this matter speaks for itself; for in every diocese there is a society to which the Clergy subscribe, to make up a fund for relieving the extreme cases of distress that happen to *widows* and *orphans* of Clergymen. In some of them (though not only do the Clergy subscribe, but there have been many legacies left to them) there are so many cases of distress that the fund cannot well relieve them. And what are the allowances made? Why! the greatest is *thirty pounds*, and they go down as low as *ten*, and even, I *think*, *five*. And observe, that this is not for Curates' families only, but for the families of *beneficed* Clergy, the luxurious families of the luxurious rich Rectors; some of whom die, notwithstanding these wonderful riches, in such poverty, that their widows and orphans live *on charity*, (I should rather say, *starve* on charity,) and are glad to get *ten pounds a-year*. But besides this, I have shewn you that there are nearly *five thousand livings* where the Clergyman has below 150*l.* a-year; and that there are between *four* and *five* thousand with no house, or such a house as a man cannot live in, and *three* thousand without an acre of glebe. All this rests on accounts published by the House of Commons, and not by what *I* say, or *You* say. And this of itself would be a pretty good answer to all the lies that are told. But I wish to shew you another thing about the rich Rectors; mind, however, that I do not say that there are *no* rich Rectors, but I say there are *very few*; and I say, that if the Radicals know of three or four on a circuit of twenty miles, (some of the three or four perhaps rich from *their own* money,) they talk as if poverty was a thing not known to the Clergy. But what I want to shew you now is, how the Clergy are off generally in *towns*, where things are dearest, and they, therefore, want *most*. Now, I cannot go through all the towns of England, and no doubt there are differences; but, *generally speaking*, the account of those I give, is the account of *all*. I mean, that the livings in all towns, instead of being *rich*, are usually not only *poor*, but *very* poor. Look at the following list, (which I have made out from papers published by Parliament, remember,) and consider that the population is that of twenty years ago,

that is to say, the population is now much greater, and these Clergy have more to do.

Towns.	No. of Parishes in them.	No. of Parishes under 150 <i>l</i> .	Population of these last.	Whole amount of these livings.	Average of each.		
				£	£	s.	d.
Norwich . .	38	35	33,958	3165	90	8	6
Salisbury .	3	3	7,269	250	83	6	8
Cambridge	13	12	8,915	1063	88	11	8
Chichester	7	7	5,315	561	80	2	1
Bury	2	2	7,986	220	110	0	0
Ipswich . .	11	9	8,590	919	83	10	10
Colchester	16	10	8,059	814	81	8	0

That is to say, at Norwich, where there are thirty-eight parishes, thirty-five of them are under 150*l*.; nay, on the average, each of these thirty-five has only 90*l*. 8*s*. 6*d*. a-year! But the Radicals will call out directly, “Ay! but the fees!” Well, the fees! I have not forgotten them: and I can soon shew how much the fees will increase this magnificent allowance. Fees, you know, depend on population; that is to say, the more marriages the more fees. Now, at Norwich, there were, in 1821, 33,958 people in these parishes which I speak of. This is about the population of Brighton, or rather it is *under* the population of Brighton. The fees at Brighton are higher than at a place where there is a *regular* population, and very properly, for else strangers who die there would fill the church-yard with tombs, and the inhabitants would have new ground to buy for ever. Yet I am quite certain, from what every body at Brighton who can know any thing about the matter says, that the fees at Brighton are not a thousand a-year. Let us put on then a thousand pounds to the Norwich incomes, and that will raise each of these rich luxurious Clergy from 90*l*. 8*s*. 6*d*. to 119*l*. 19*s*. 11*d*. So 120*l*., on an average, is the income of these overgrown, rich, fat, luxurious Clergy at Norwich, fees and all!

And this is the history of almost *every large town* in England. In some there are one or two tolerable livings, and the rest are like what I tell you. I learn from a Colchester friend, that of the six livings not returned as under 150*l*., *four*, though within the jurisdiction of the Mayor, are country

parishes lying round Colchester, with the churches a mile off, which is a different thing; and that of the other two, one is supposed to be between four and five hundred a-year, and the other about two;* so that here we have a full history of the twelve parishes actually in Colchester. One is (if you please) five hundred; one two hundred; the others, on the average, eighty-one pounds a-year. Throw them all together, and allow even five hundred a-year in fees, and then each of these overgrown Clergy will have the enormous sum of one hundred and sixty pounds a-year.

Now these are *facts*, going upon papers published by Parliament in great measure, and on good information in the other points.

But these facts, my good friends, go a little farther than you may think. You hear a great deal about the wickedness of *pluralities* in the Church, *i. e.* the wickedness of a man having two parishes when he can only live in one. Now, I grant you that it would be far better that each Clergyman should have only one; but before people call out against a Clergyman's having a second living when he has got one already, I think it would be only right and proper that they should see that that one will *keep him*. And how do you think these Norwich Clergy are to live on 120*l.* a-year? Where are they to get bread for their children, or clothes to cover them? I know very well that it *sometimes* happens that a Clergyman who has a *good* living gets another. Now, though I am far from being sure that that is in many cases a bad thing for the parishes, and though I know that I could shew you a very different side of the picture about pluralities from the Radical one,† yet, if it is an evil, the reason of it is, that

* I am now told that this is *far* above the mark in both cases.

† In many cases, where two small parishes lie together, I have no doubt that it is better for them to have the same Rector, with enough to live on, than to have *two starving* Rectors; better, I mean, for the parishes. If a Clergyman having two livings, and a Curate residing on each, resided half the year on each, I think that would be quite as well, and perhaps better, for the parishes, than to have one Rector always resident. At the same time this is matter of opinion, and no friend of the Church would object to putting an end to pluralities, if the country will give enough to each living to keep a Clergyman *just decently*.—Since these letters were written, the Archbishop of Canterbury has introduced a Bill into Parliament to *restrain pluralities* as

there are so many very bad livings, livings on which a man cannot keep body and soul together, that it has been necessary to allow men to hold more than one living, and then sometimes this liberty is abused. For, observe, I am not telling you that there are no bad men in the Church. On the contrary, I tell you that in a body of 12 or 14,000 men, you must expect some bad; but then I want you to consider the truth of the case, to see the difficulties which the Clergy have to struggle with, to see what the evils come from, and to see whether, when they have such difficulties, things could be better; nay! whether they are not much better than you could have any right to expect. And here I shew you one great reason why the Clergy are allowed to have two livings, viz. the plain reason that a great many livings are so bad that they will not and cannot keep a man. I tell you again, there are nearly five thousand livings under 150*l.* a-year. And remember, my good friends, that this explains, too, one part of the evil of *Non Residence*. If one living is so bad that a man cannot live on it, and he must have another, he cannot reside at two places at once; and so one of them is left without a resident, not by the Clergyman's fault, but by the fault of the nation. And another reason (which I have already spoken of) why Clergy do not reside, is that there are above 4,800 parishes where there is no house, or only a house unfit for them. So if you have five thousand places which *cannot* keep a Clergyman, and nearly five thousand where there is *no house*, or as bad as none, you have a pretty good explanation of non-residence. But more than that, out of these 4,800 livings without a house for the Clergyman, three thousand and eighty are under a hundred and fifty pounds a-year! These are riches indeed for a Clergyman!—no house, and under 150*l.* a-year to live on!—How can you have a resident Clergyman everywhere in such a state of

far as it is possible. I must add, that a late writer says, that he finds on examination, that where a Clergyman has more than one living, the second has, *in by far the most instances*, been given to him by a Lay Patron, and not by a Bishop or other clerical Patron. Now, a Clergyman could not get two livings unless some one gave him them. The Lay Patron, then, must have his share of the blame.

things? Observe, that of all the non-resident Clergy that Lord King talks of, above 2,000 *are* resident in *one* living, though they cannot reside on *both*. Observe, that about 1,400* are non-resident from the “want or unfitness of house,” and that three hundred more hire houses near, and do their duty. It is all very well to say, “Such a thing is wrong;” but the question is, how to cure it? Let us take a simple case. I know a parish, which has a population of above 1,200 people, so it is a place which wants a resident Clergyman, extremely. The living is 100*l.* per annum. There is *no* house at all. There is *no house to be hired, there is no lodging to be hired*. The Clergyman, about seven years ago, on getting the living, *wished to reside*, wrote to a Clergyman near, to find him *any house* in the neighbourhood that would cover his head. After trying for some time, no house (except one of a very expensive kind) could be found nearer than *seven miles*, which was quite out of the question. Now who is to blame here? People find fault with Bishops. Could the Bishop make this Clergyman reside without a house near? And who is to build it? Could the Clergyman do so? I suppose that no one would think that any house at all, that would last ten years, could be built for less than 500*l.*; and little enough! But where are 500*l.* to come from? It is all very easy to pick out one bad case where a Clergyman ought to reside and does not, and then to call out that there are many hundreds of Clergy who do not reside, in the hope that people will believe that *all* these are bad cases. Now the truth is, that a great part will be found to be like this *case*—ay! near fourteen hundred, as the House of Commons’ papers shew—and a great many will turn out to be the cases, where two livings are held because one is so bad, especially in the north of England. You may guess what these livings are, from the following account. There is now lying before me an account of an old Clergyman, well known in the north by the name of the Admirable Walker, who died in 1802, at the age of ninety-three, having held for

* The return in 1827 was 1,389. In the first edition, I had used an older return, and put the number at 1,000; so my case is stronger now.

sixty years one of these benefices. He gives an exact account of it; and it was thus for many years in his time.—

Payment from the Lord of the Manor.....	£5
Queen Anne's bounty	5
House and gardens—worth.....	4
Surplice fees and voluntary offerings—about..	3
	<hr/>
	£17

This living has now been further increased by Queen Anne's bounty and other sources, and amounts to the enormous sum of 58*l.* a-year! Indeed, in the whole diocese of Carlisle, there are but 129 parishes, and of these eighty-nine are below 150*l.*!

Now I think, that if you mean to have a Clergyman in every parish, you are bound to give him a house to live in, and bread to eat; and I have shewn you that there are some thousand parishes where he could neither have one nor the other. And as to dividing the Church property, if that will only give the Clergy 200*l.* a-year each, or a little less, that would do no good, to say nothing of its being a regular break-up of all property. Besides, how would people, who do not like to pay Tithes to the Clergyman, who lives on the spot and spends it among them, like to pay the same, when they know that it is not to be spent among them, but to go by dribblets to the poor Clergy in different towns?

Let us now say a few words about a Church Establishment, and inquire whether it is such a bad thing for a country as the Radicals pretend.

First of all, I must put you in mind of what I said in a former letter. I shewed you, that for you and me, and every body else not born to a fortune, it must surely be a good thing that there should be some part of the property not tied up in families, but free and open to your children and my children. Your sons may go into the Church, and have the good livings of the country as well as other people, as many Farmers' sons, ay! and labourers' sons have had before them. But not only is this a good thing for you and me, who have no

property of our own, that our children should not be shut out, and that (besides all the other ways of rising in the world) they should have this door opened to them, but it is a good thing for the country itself. This, with many other such things, tends to keep the country from being divided into high and low, and keeps up a connexion between the different ranks, which is a great happiness for all parties. A prime minister's daughter told me, very many years ago, that her mother's maid was a Bishop's sister. This Bishop was a learned man, and head of a house at Cambridge. So her father, when he went down to the House of Lords, found the brother of his wife's maid there, a peer of Parliament, as much as himself, with a vote which told for as much as his, and very likely opposing him in some of his measures. And this happened by the law and custom of England, where your friends, the Radicals, tell you that a low man is so oppressed by the great, that he cannot rise! Such a gross falsehood is this, that, as I believe I told you before, you find persons of very low origin in very many high stations in the Church, at this very hour. Some have risen because their characters and talents recommended them to be tutors in noble families. Some again have risen, without any such assistance, at once, without a friend, and without patron. And if you look through the whole Church, you will find that it is made up, as it should be, of persons of all ranks who meet in it on terms of equality. You may see a Duke's son in one parish; and if in the next parish there is a shoemaker's son, who is a man of greater talents and more learning, or a better preacher than he, not only does he associate with the Duke's son, as a brother Clergyman, but he has more weight and influence with his brother Clergy. And I think, that if you look around you, you will find that you have full proof of what I say, each of you in your own county, and those that join it.

Now, suppose that things were as they are in America about the Church; that is to say, suppose the Bishops had nothing to do with the Parliament, and that the Clergy had no land or Tithes: do you think it would be no loss to you and me to lose this prospect for our children? and do you think it would be no loss to the country to lose this whole-

some and regular mixing-up of different ranks?—this system by which so many sons of the lowest men may come to have property, and to rise in life by their own character and talents, as they do every day, notwithstanding all the falsehoods of the Radical spouters? Again, I say, look at home, and see if you do not yourselves know, among your own Clergy, the sons of attorneys and apothecaries, the sons of Farmers and tradesmen, the sons of hatters and tailors and shoemakers, as well as the sons of noblemen and gentlemen. For my own part I am quite clear that if the stories about the great riches of the Clergy were true, it would be all the better for you. If out of thirty millions, (which is commonly said to be the value of the land in England,) ten millions (*i. e.* one third of the whole) were open to your children and my children, and every other man's children who has no land of his own, why, all the better for us, and for the many thousands like us, who have no land or fortune of our own;—that is to say, all *the better for the country*. And don't fancy that what I say is only the opinion of the Clergy themselves. You have all of you heard of Lord Brougham, and his friend, Mr. Jeffrey, the Lord Advocate of Scotland. Now, hear what is said, in a book managed by that very Mr. Jeffrey, and in which Lord Brougham constantly wrote. What I am going to copy was very likely written by Lord Brougham or Mr. Jeffrey themselves, or at all events written by some one whom Mr. Jeffrey *agrees with*.

“An Established Church is an *essential* part of a constitutional monarchy. Its endowment is the property of the people. *When they pillage the Church, they rob themselves*. We should open as many paths as possible between the upper and lower classes of society. Every advocate of popular liberty ought to cherish an ecclesiastical institution, by which the *son of the peasant* may acquire *unchallenged rank and independence*. The Cardinal's cap and Bishop's mitre fall often *on the humblest brow*.”*

Now let me ask you whether you think it a bad or a good thing, that there are livings so good as to tempt noblemen

* Edinburgh Review, vol. xxvi. p. 340.

and gentlemen to put their sons into the Church? What's the consequence of this? Why, that a person who has something of his own gets a good living, sits down on it, and spends there both the money he gets from it, and his own money besides. I know very well the old story that is told about the wicked rich Rectors who do not reside on their good livings. I know there are such cases; I am sorry for it: but I say, notwithstanding the lies and insinuations of the Radicals, that these cases are *few*; that where one man does *not* reside on a good living, twenty do—and that though the Radicals may raise a cry, and try to hide the truth, you may know the truth if you will use your eyes and your senses.

Look round your own neighbourhood, and you will find that on several of the few good livings in it, there are Rectors, *who have something of their own besides, who reside, and who spend their private fortune in the country.*

Which do you think is best for the country;—that a man who has 1,000*l.* a-year of his own should have a living of 1,000*l.* a-year, *live on it at least morally and respectably, and spend his own money,* as well as his Church income, among the people; or that a private person should have the Church property, who need have no house, never be seen in the county, nor benefit the parish by spending a farthing in it? If you get rid of the Tithes, you must remember that you get rid at the same time of at least *five or six* thousand persons, scattered over the country, residing in parishes where, very often, *no private gentleman resides*;* spending there,

* There appear to be, by the last returns, 6,003 Incumbents *doing their own duty*, that is, resident in their own parishes, or *near* them; and 2,198 Curates actually resident in the parishes in which they serve. The account stands thus:—

Clergy living in their parsonages, or within two miles of their church	4413
Clergy living near enough to do their duty, though beyond two miles	1590
Curates actually resident in the parishes	2198
Vacancies, defective Returns, dilapidated Churches, &c. . . .	845
	<hr/> 9046

Thus out of the benefices, which in this account are stated at 10,533, there are only 1,687 either not served by the Incumbent, or having a resident

I do not say *great* sums, for they have not great sums to spend, but still spending what they have on the spot ; in nine hundred and ninety-nine cases out of a thousand setting the example of a decent respectable life ; and doing at least *something* towards assisting the distressed, teaching the young, and advising or correcting the old. There is a well-known M.P. in Lincolnshire, who hates the Church, and fancied, like some other wise squires, that the Clergy were a nuisance ; and so he contrived to have no resident Clergyman for some years, and thought that he could manage the schools, and keep every thing in the parish in order. But he has found out his error, and candidly confessed it. He found that the children did not mind him nor understand him, nor the old people either, and that all had gone wrong since he got rid of the Clergyman. So he has taken him back again ! I had an odd instance last year of the good done in other ways by the residence of Clergy who have some little income besides their living. There is a place, the living of which is not worth 150*l.* a-year. The roads in and near it were talked of as the very worst among the roads of that county, which are none of the best. The vicarage house was a miserable cottage, and there had been no Clergyman resident for a long while. A very few years ago this living was taken by a gentleman who *had* some private fortune, and who resolved to make the house fit for a Clergyman, and to go and live there. He has done so. I called upon him last year, and was surprised to find one of the parish roads which I knew in old times (and a precious one it was) new made, and almost as good as a turnpike all the way. The squires who owned a great deal of the property lived near, but *they never got this done*. Who did ? Why, the Clergyman, the *first* year he got into his house, found the state the place was in, and (though it was nothing to *him*, for *he* was close to the turnpike) persuaded the Farmers that it would be advantageous to all, gave them some help himself, and used the labour of the men out of employ for this purpose. Now this

Curate. And this when there are nearly 5,000 livings under 150*l.* a-year, and nearly 5,000 without a house ; and out of these last above 3,000 are under 150*l.* a-year !

is a substantial benefit to the parish, both to the Farmers and to the poor people. I would ask you, as people of common sense, whether it is better for the parish to have a man of some fortune living there, improving the place, spending his money, and helping the poor; or to have no such person, but to go on in their old poverty and their old mud to the end of time? In some counties it is very true that, from the number of small estates, there is a large body of resident gentry, and men are not so sensible of this kind of advantage. But look at counties like Cambridgeshire, Huntingdonshire, and good part of Norfolk—ay, and of Suffolk too, where there are hardly any. In Cambridgeshire there are so few, that the grand jury at the assizes is always partly composed of the tradesmen of Cambridge.

But, while I am on this point, there is one thing which strikes me as worth mentioning, for two reasons. We hear a great deal of the riches of the Clergy; and though one may shew, as clear as the sun at noonday, that the Clergy *cannot* have more than a certain sum, there are some men who have been so fairly gulled by the Radicals that they will not believe the plainest proofs; but will believe that, though the Clergy *cannot* have so much, yet they certainly *have* it; that is to say, they believe that though the thing is *impossible*, it is *true*. Now I would ask these good men to use their eyes, though they will not use their understandings; to believe their senses, though they have left themselves no sense to believe. Let them answer one plain question: how many of the Clergy *who have no private fortune* do they see keeping a carriage and a pair of horses to draw it? Mind, I do not say that a carriage is necessary for a Clergyman, or that he ought to be rich enough to keep one; but what I say is this,—that if these Clergy are so monstrously rich, and so luxurious, and so fond of living with the great and like the great, it is very strange that they should choose to walk on foot, or go about with a shambling pony in a gig, instead of having the comfort of an easy carriage; for a man need not be as rich as a Jew to keep a carriage,—it does not cost much *in the country*. If a man knew what he was about, and made his horses do some of his useful work, I am sure that he might keep his carriage

and horses for 150*l.* a-year, or for much less. And if these clergy have got so many thousands, it is very odd that they should deny themselves this, especially where a man that does not keep his carriage is not thought any thing of. But it is no less odd than true ; for though there are several Clergy in the county where I write these letters, as well as elsewhere, who keep their carriages, I do not think you can find one who has a carriage, unless he has a private fortune from his family or his wife. I can truly say that, after knowing this county a great many years, I don't know, nor ever did know, one such person : at least I only know one that I have any doubt about,—only one that I am not *sure* has a private fortune. And if any of you look round your neighbourhood, and enquire what Clergymen keep their carriage, I am sure that if you do not know them yourselves to have private fortunes, if you inquire of any one who knows their history, you will find it to be as I say. And if it be so, these good people who will not believe that the Clergy are not so monstrously rich, have got a hard stone to crack. For they have to explain why these rich luxurious Clergy, who think of nothing but their comforts, and are rolling in riches, don't choose to roll about in their carriages, when they could do it for a trifle. But to come back to the point for which I mentioned this now. If those who do keep their carriages do it out of their private fortune, who is hurt by it? It is easy to call out about the Clergy being rich, and not doing their duty ; but I will beg you to ask the miller, and the butcher, and the tailor, and the shoemaker, and the shopkeeper, which he likes best to have in the parish,—a Clergyman who can hardly get bread to eat, or a Clergyman who has had the monstrous wickedness to inherit a few hundreds a-year from his father, or to marry a wife with a few thousand pounds ! And if the miller, and the butcher, and the tailor, and the shoemaker, and the shopkeeper, should by chance be foolish enough to say that they really do like to have a man who can spend some money with them, better than one that cannot, I am rather afraid that the Radicals must own that all these good people think it a good thing for the country to have Clergy with some money of their own, Ay, and I will beg you to ask the

poor, too, which they like best. I dare say that, among the few rich Clergy that there are, you may find here and there *one* who is not as liberal as he should be, and more shame for him: but I should like to have the poor speak on this matter, and say what they think about it,—what they find, I don't say in *every* case, but in ninety-nine out of a hundred. You, however, my good friends,—Gentlemen Farmers, and not Gentlemen Farmers, you know how this is. Why don't you speak out like men and like Englishmen, and, whether you like Tithes or not, speak the truth, and the *whole* truth? Why don't you do justice to the Clergy, (to your own brothers and cousins, that is, in many cases,) and say what you *know*,—say, like honest men, whether it makes for you or against you, that you know the Clergy, *generally speaking*, to be the best friends of the poor?

But this brings me to another matter. People are everlastingly calling out about the inequality of Church livings, and saying what a shame it is that some should have so much and others so little. I think it is a shame that every one should not have enough to keep him: but I am so far from thinking it a bad thing that some livings are a good deal better than others, that I am sure it is a very good thing. I could give you many reasons, but I will only point out one just now. If it is a good thing for the country that there should be men with private fortune in the Church, there certainly would not be such people, if all the Tithes were divided equally, and each Clergyman had just enough to keep body and soul together. For see how the thing is. A large number of Clergy are, in the true sense of the words, *brought up* to the Church. A man, I mean, resolves that his son shall go into the Church, and he takes every pains to make the boy like the thoughts of it and become used to it. But why does a man resolve that his son shall go into the Church? Why, he says, if he has any fortune, “I can leave this boy six or eight thousand pounds, and if he goes into the Church he may get a living of six or seven hundred a-year, and he will do very well then.” But how would this be, if he knew that his son could *never* have a living of more than 150*l.* a-year? Let it be 200*l.* if you please, and if the nation pleases to

give the Church about half a million a-year more, to make up that vast sum. He would say very truly, "I know that the Church is a very good and a very useful profession, but as the nation chooses to pay it so badly, I shall not bring up my son to it. I can give him a little money, and if he uses that in trade, or uses his abilities in any other way, he may get enough to marry and settle comfortably. In the Church he never can; and therefore I will not bring him up to a profession where he must be pinched all his life through." This, as you must know, is the way *a father* would reason if he had any thing to leave his son; it is the way you would reason yourselves. And I need not say to you, that fathers have a great deal to say in the choice of a profession. I have no doubt that many persons of fortune would from religious motives go into the Church, if left to themselves. But when a father advises his son, and urges him too, while very young, to go into some other way of life, the thing is settled past recal, before a young man is come to that time of life when he can think or act for himself: so, that if you like to have all livings just alike and very poor, you may depend upon it that you will have very few or no persons of fortune in the Church. You may have very respectable men; but you know whether it is better for the poor, and better for the country, that they should have some money to give away and to spend.

But take another case, and see how the thing would operate in another way. Suppose a father has no fortune to leave, but has a clever son. Do you think he will, or can, let him go into the Church, when he knows that he has nothing to give him, and that the Church can give him next to nothing, while his talents and industry will give him a good income as a Lawyer, or Physician, or Engineer, or Merchant? I do not mean that if there were any great exertions to be made for the sake of religion, you might not find plenty of fathers ready to give up their most promising sons to it. If the Gospel were to be spread among the heathens, or to be defended against dangers at home, I am sure that plenty would be found. But a father who has his family to provide for, and knows that the Church would not provide for his

son, says, "I see my son can do very well anywhere except in the Church, and in the Church he cannot. I see no reason why a quiet man, of common sense, would not do to sit down in a country parish, while my son's great talents may be more useful in another way." Observe, I am not inquiring whether a man ought to say this or not. I am only saying how the world goes. And I ask you as people of observation, whether you think that if all the Clergy had 200*l.* a-year only, fathers would allow promising and clever sons to go into the Church if they could help it: that is, I ask you whether you do not think that all the influence of fathers and mothers would be used, to prevent any very promising, or clever, or learned men, from going into the Church? You can tell how far this would be a good thing or not.*

But, to return, I will add two facts which I know respecting the fortunes of the Clergy, as they are rather curious.

There is a very old person, of high station in the Church, who, when he dies, will leave a round sum of money behind him. When his will is proved, all the Radical papers will yell out, "Look at the riches of the Church!"—Yet every farthing of that round sum is private fortune; for this person has, through life, made a strict rule never to save one farthing of Church money for his family; and being now too old to go to a living which he has, he carries his rule so far, that after making his Curate comfortable, he gives away in the parish every farthing that he receives.

Another person, of high station in the Church, *when nearly fifty years old*, and after holding for *many years* a preferment which even *I* thought must be large, told me that such were the necessary outgoings and charities in a very large parish, that he had not one farthing in his pocket which he

* This happens to a great extent in the Church of Scotland. I believe very many of its ministers to be excellent and exemplary men; but it has had *few* writers of any celebrity. And they have almost all been persons called away from their livings to public stations in the universities. If there had been more of these stations, there would have been more writers of distinction in the Church of Scotland. Dr. Chalmers very liberally allows, that the learning of the English Clergy, and the station which they hold from the fortunes which some few among them possess, has tended to one good end, viz. the keeping down infidelity in the higher ranks, with whom the richer and leading Clergy associate.

had ever received from the Church, and that if he died the next day his family must live as they could, on a trifle which he had got by his wife. All this is going on every day. One man perhaps saves a good deal, and then all the Radical writers and speakers yell: but for that one there are twenty who cannot save; who must *give* and *spend* all they have. But they cannot get up at the market-cross, and cry, "O yes! O yes! good people all! I am the Rector of ———, I have got a thousand a-year for my living; but when I have kept my family, which costs me so much, and given so much in subscriptions, so much to the poor, and so much to my own poor relations, I have got just five and sixpence left at the end of the year!" Men cannot go about telling their expenses and their charities; and so the Radicals catch hold of one bad case of a miser, and try to make you believe that all are like him.

I have not yet quite done on this subject, for, in good truth, it is a very important one. What I want you to consider now is, that whether Tithes are pleasant or not, by the law of the land, as it now is, you have in a very great number of parishes a person of tolerable education, of decent habits, of some income perhaps of his own, settled and spending what he has in the place where he lives; that it is his *business* to do what good he can to the people, in *setting* the old right, and in *leading* the young right; and that, though every such man may not do his work as well as we could wish, yet that, more or less, it is done; that more or less, by his exertions, or his money, or his influence, or by help of his family, the resident Clergyman helps and instructs his parishioners, and that in many, aye very many, cases he teaches them *very well*, and helps them *very much*. And I say that this is a great blessing to a country. But not only do I say this, but people of very different notions from mine say it. Once more: in the Review which I mentioned just now, managed by Mr. Jeffrey, and in which Lord Brougham was for ever writing, we find some one of their friends (perhaps Lord Brougham or Mr. Jeffrey himself) saying just what I say. Now, listen to him, and

remember that it is not a *Clergyman* speaking, but probably a *Whig Lawyer*.

“It is no ordinary national benefit to have a number of well-educated men dispersed over every part of the kingdom, whose especial business it is to keep up and enforce the knowledge of those exalted truths which relate to the duties of man, and to his ultimate destiny; and who besides have a sort of general commission to promote the good of those among whom they are settled, in every possible manner; to relieve sickness and poverty, to comfort affliction, to counsel ignorance, to compose quarrels, to soften all violent and uncharitable feelings, and to reprove and discountenance vice. This, we say, is the *theory* of the business of a parochial Clergy. That the *practice* should always come up to it, it would be folly to assert, or to expect: but such is the innate excellence of Christianity, that even now, amidst all the imperfections of the existing establishment, its salutary effects are clearly felt; and in those numerous parishes, in different parts of England, in which there is no gentleman resident, the benefits of securing the residence of a well-educated man, with no other trade but that of doing good to the minds and bodies of his neighbours, are almost incalculable.

“In retired parishes, the family of a Clergyman is often a little centre of civilization, from which gleams of refinement, of manners, of neatness, of taste, as well as of science and of general literature, are diffused through districts into which they would otherwise never penetrate. And be it observed, that these are the very parts of the country which nothing but an endowed parochial Clergy could regularly and permanently influence. In large towns, indeed, and in wealthy and populous districts, the unpaid zeal of individuals might often supply the place of a Minister appointed and maintained by public authority. But in parishes, where there are no inhabitants but Farmers, and one or two small shopkeepers, besides the population of day-labourers, it would most commonly be impossible to find an individual willing or qualified to undertake such important duties. Such districts would, at the best, receive only occasional visits from some itinerant

instructor, who certainly could ill confer all those various benefits, temporal and spiritual, which might be derived from a resident Minister of only equal zeal and capacity.

“These are the objects for which *we* desire to retain a religious establishment; and which we would steadily keep in view, as our best guide while reforming the actual institutions of the Church of England.”

Now I recommend all this to your quiet consideration. In my next letter I hope to set before you an argument for a Church of still greater weight, and then to take my leave of you. I shall conclude to-day with calling your attention to another lie about the Church, which has not only been told in the papers, but of course repeated by Lord King in Parliament. It is about the Bishop of Ely having given his son-in-law *six pieces of preferment*. Now I have nothing to say for or against the Bishop of Ely but this, that a friend who knows the diocese of Ely says, that so far he can answer for, that *one* of the livings there mentioned this gentleman gave up several years ago, and that he has this year given up *two* of the others in exchange for another also mentioned. So that here are *four* livings mentioned as in his possession,—Wisbeach, Bexwell, Feltwell* St. Mary, and Feltwell St. Nicholas, of which he has only *one*, namely, Wisbeach. Now let the Bishop of Ely be as bad as bad can be, don't you think that the person who wrote the account in the *Times*, who clearly had the *most minute accounts* of every thing, who knew therefore what the truth was, and yet *chose* to lie, is quite as bad as the Bishop of Ely can be made out to be by any body?

I am, Gentlemen, yours, &c.

C. A.

* I find, on looking to the usual books, that these two Feltwells are described as *one* living. So that the writer here again has chosen to lie, and make one living into two, in order to make the story worse.

LETTER VI.

ON THE NECESSITY OF AN ESTABLISHED CHURCH.

I WISH, in my present and concluding letter, to set before you what seems to me a very strong reason for every country to have a Church established by law, so that a Minister of it may be placed in every small district, enabled to live, and bound to exert himself.

If a man thinks that he wants a coat, he looks about to find a tailor; and if he feels hungry, he looks about for a baker. And when the tailor and the baker find that there are a great many people wanting to buy coats and bread, they go and set up amongst them, and make a living. In short, when men *feel* their want of any thing, they take care to have that want supplied, and they make it worth somebody's while to supply it. But unluckily there are a great many wants, and very serious ones, which people do not feel. When a child has over-eaten himself, he does not come and ask for a dose of rhubarb. When he has behaved himself badly, he does not come and beg to be whipped; *he* does not say to his father—"Don't spare the rod, or I shall be spoiled." And yet he certainly wants physic in the first case, and the rod in the second. Physic, I mean, would do him good, and so would a good whipping—not *too* hard, by the way, and *not given in a passion*. And yet he does not think of asking for either physic or a whipping. Grown men are exactly like children in this respect. They do not know nor feel some of their most serious wants. A silly fellow does not feel his own want of sense. A man that is wise in his own conceit does not feel his want of modesty. And it is a very rare

thing indeed for a man to wish to be told of his faults. He either does not know that he has any, or he does not wish to know it. This is quite the case about religion. The person who wants it most, is the very person who knows least that he wants it. A drunken, good-for-nothing fellow, who leaves his family to starve, certainly would not break his heart if he could not find a Church in all the country; though he might make a great riot if the ale-house was shut up. Yet I rather think that a worthless drunkard wants some one to tell him, and pretty plainly too, that he is on the road to ruin, a little more than a serious, religious man does. A man who feels that he has his faults, but wishes to mend them, and to be set on the right way, may and will say that a place of worship is one of his "necessaries of life;" for it is there that he will expect to be warned and corrected. But a brute that knows nothing, and cares for nothing except his own appetites, will certainly never go about to look for a Church, nor for a Minister. He does not wish to be any wiser or better, and yet he is the very man that wants setting to rights more than any one else. Now, in a town, where there were a good many decent, sober people collected, who really knew that they had souls to be saved, I think it is very likely that just the same thing would always happen as about the baker and the tailor. These people would want a Church and a Minister, or more than one, perhaps; they would have them, even supposing there was no Church settled by law; and they would flock together from distant parts of the city or the town to the Church they had set up. But what would become of the ignorant and the drunken, and the good-for-nothing, in these great towns? The ministers would have quite enough to do to attend to their own people; and they would be few in number; so that it is quite clear they could have no time to go and look after the good-for-nothing, and see what could be done with them. Yet unless somebody does go and look after them, what is to become of them? I think we are pretty well agreed that they will not come to look after the Minister, if he does not look after them. And so they will be left to run their own course—to live and to die like so many brute beasts. And in the country the thing

would be still worse; because where there was no village, or only a very small one, there might be only two or three people *very anxious* for a Minister, and two or three again, a mile off; so that the Ministers in the country would be far fewer, and at far greater distances, than in towns; and there would be still fewer to look after the ignorant and the good-for-nothing,—that is to say, after those who most want looking after. This is no fancy; for you may see something like the working of it in any great town in England. If you find a very taking preacher, whether a Clergyman or Dissenting Minister, you find people flocking from all parts of the town to hear him. I am not stopping to inquire now what good he may do to those who go to hear him; but I should like to know what good his being in the town can do to those who never go to hear him. Suppose I go off from my regular place of worship a couple of miles to hear this grand preacher; yet, if my next-door neighbours are rogues and drunkards, or good-for-nothing people, my going to him will not do them any good. They won't hear the preacher, and the preacher never heard of them, or of hundreds more in the same condition as they. The long and short of the matter is, that he has no business with them. It is not his duty to look after them, and if it was, he *could not* look after so many. Now this, I say, would be exactly the case where there was no Church settled by law. You and I, and half a hundred more, build a Chapel, let us suppose, and have a Clergyman. He is *our* Minister; and it is no business of his to go and teach people who do not want to have any thing to say to him. No doubt, *if he had time and opportunity*, he and every other Christian is bound to say a word in season to any bad man he may meet with. But it would not be his business to take charge of such a street, or such a district, or such a parish, and of the bad and ignorant people in it. It is not his business, I mean, more than it is the business of every man. And what is every body's business, is nobody's business. It seems to me then that there is but one question to be settled in this matter, and that is, whether it is a good thing or not that there should be some one whose business it is to teach the ignorant and advise the good-for-nothing, as

well as to manage the religious worship. For if it is a good thing, (and I rather think it would be difficult for the greatest Radical in the country to shew that it is not,) I am quite sure that, for the reasons I have just given, you can never have this done, except you have persons appointed by law, whose business the law makes it to look after such and such a district, and who can be *punished* by law if they neglect it. I say, again, that if you leave the ignorant and good-for-nothing to look for instruction, they will never do it, because they do not know that they want instruction; and, therefore, you must make it somebody's business to go and find them out, and instruct them, or you must leave them to perish. I say, again, that it will not do for people here and there to agree to build a Church and have a Minister, for it would not be his business to look after this set of streets and the poor in them, or that village and the poor in it, more than any other set of streets or any other villages; and he could not look after all. You must have a small district, such as a man can attend to, marked out for him; and you must make it his business to attend to that and the people in it. In short, you must give him *a parish*, or something like it; a district, with clear boundaries marked out; and make it his duty to do all the business in that district; or else you will never have what you want done. Now, it is a clear case, that this cannot be done by voluntary agreement, but must be done by the law. The Government of a country would not deserve to be called a Christian Government, if it did not see that Christian instruction was provided for every man; and it cannot see to this in any other way, for the reasons I have given, except by settling that the matter should be done by law. There is an argument then for having a Law-Church, as the Roman Catholics choose to call ours. They forget that ours is a Gospel-Church as well as a Law-Church. And they forget that, if my argument is right, a Law-Church is a very good thing for a country. But now, I dare say, you will have some Radical friend who will say, when he finds that this is rather a hard argument to answer,—“Ay, ay, this would be all very well if the Clergy did their duty; but they don't. They don't teach the ignorant, or correct the good-for-nothing;

but they are ignorant and good-for-nothing themselves." And then he will tell you two or three stories, that he always has at his fingers' ends, of one Clergyman who was never in his parish, but always abroad or at watering-places; and of another, who is very ignorant; and of another, who is a very bad man. And then he will tell all Lord King's stories about the Bishops; and save himself the trouble of answering the argument, by abuse. But suppose one puts him in mind, that a man who finds that his coat does not quite fit him, does not take it off and throw it into the fire,—I think he has got another hard argument to get rid of. I mean that, suppose some things go wrong in the Church, yet if a Church, like a coat, is a good thing in itself, and good for us all, we are to try and mend the faults in it, and not to get rid of the Church itself. But I shall be ready to meet your Radical friend in another way, and tell him that the faults are fewer than one might suppose, and more easily set to rights.

The two great charges usually are, that many of the Clergy have more than one living, and that they do not reside as well as they ought. Now I tell you again, that as to the first, I should have no objection to see it settled that if a Clergyman had one living of a certain amount, he should not have another. And that would very easily be settled. I do not mean to say that there are not some who have. But I desire you again to remember that there are nearly 5,000 livings under 150*l.* a-year; nearly 5,000 with either no house or none where a man can reside; and 3,000 without any glebe. And before you call out against Clergymen for having more than one living, or not residing, you should see that every living will keep a man, and that it has a house for him to put his head under. As to dividing the surplus of the rich livings among the small ones, I have shewn you that you could not get 250*l.* a-year for each, and that is not enough, even if it were right to do this, which it is not; even if it were wise to have all livings equal, which it is not; and even if Farmers would like better to pay for the support of a Clergyman in a town fifty miles off, than for their own Clergyman, which they certainly would not. I say that 250*l.* is not enough, in a country like England, in a great part of which things are very dear, where

there is a deduction for land-tax, and when, if the Clergyman is old, and the parish large, he must pay a Curate. You have heard a great deal of the cheapness of the Scotch Church, and perhaps you will be a little surprised to hear that there is no living now under 150*l.* in the Scotch Presbyterian Church—that there is only one-fifth of the Scotch livings poor, whereas there is two-fifths of the English livings so, or very nearly one-half; that the Scotch parsonage houses are kept in repair by the land-owners; and that if all the property of the Scotch Church be put together, it would give above 270*l.* to each living: and this is in Scotland, where things are so much cheaper than even in cheap parts of England. I should think that 270*l.* a-year in many parts of Scotland, were as much as from four to five hundred a-year in many parts of England, at all events. I think, therefore, that the upshot of the matter is, that if an act be made to prevent men from holding more than one *good* living, (and I believe there is such an Act about to be made,) nearly all will be done that can be done, till the nation chooses to give enough to the Church to make each living sufficient for 'a Clergyman. At all events, what can be done besides will be the giving the Bishops more power to *force* any Clergyman into residence, who has no good reason for being absent; and I rather think that something of this kind is about to be done too.

But next I have heard the Radicals talk of bad men among the Clergy. I dare say there are some such. *Many* I know there are not; and I cannot consider him a sensible man who supposes that any care can keep every bad man out of a body into which you must let in ten or twelve thousand men. All that can be asked is, that when men are known to be bad, they should be punished. And if there are bad Clergymen, *not punished*, whose fault is it? I know very well that people always cry out that it is the Bishop's fault, which is the greatest nonsense in the world. It is the business of the Bishop to punish a man when he is *proved* to be bad, but he cannot punish him for what is *not* proved. That would be neither law nor justice. But then people say that the Bishop ought to *enquire*. It happens in this case, as in a great many others, that those who deserve the blame throw it off

on other people's shoulders. Let us enquire how this is. You don't forget, I suppose, that there is such a person as a Churchwarden in every parish. Some of you have taken a Churchwarden's oath pretty often, in which you know that you swear to give the Bishop an account of all things of which by the law you are bound to give account. But as some of you may not know what you are to give an account of, the Bishop, at his visitation, sends you round a paper of questions, which you are to answer.

There is always a question whether the Clergyman neglects his duty, and whether he lives morally and decently. Now if the Church is not content with leaving it to this person or that to accuse a bad Clergyman, but puts every Churchwarden on his *oath* that he will do his duty, and if the Bishop asks these Churchwardens, from time to time, whether they know any thing against their Clergymen, I really think it is clear enough that the fault is not either in the Bishop or the Church. Let us take a dreadful case. Suppose a Clergyman was to be seen drunk at Church, pray could the Bishop punish him if he never heard of it? Of course he could not; and yet if such a thing happened, I can easily tell you what would be said and done, or rather what would be *said* and *not* done. Any person who had seen such a shocking sight, and the Churchwarden most of all, (who has taken an *oath*, mind, to let the Bishop know,) ought to lay the case before the Bishop at once. But instead of that, there would be nothing done, but a great talk about it, and every body would call out, "What a shame that the Bishop does not punish such a wretch!" and the first time that the Bishop heard of it, if he ever heard of it at all, would be in some Radical paper, and he would then very naturally believe that the story was a great falsehood. No; the real fact is, that not the Church, nor the Clergy, but you Laymen are to blame in this matter. The Bishops are ready to punish, though at a great expense to themselves, if you bring the matter before them,* but you do not. The Radical takes good care not to

* A great cry has been raised about the difficulty which the Bishop has in punishing; but, although there is some such difficulty, the practical evil is the want of evidence, or in other words the base neglect of the laity.

let the Bishop know in a proper way, and so to stop the evil. He likes the evil to go on, that he may be able to abuse the Church. Nay, I am sorry to say that Farmers especially have no small sins to answer for in this way. In the few cases that I have known of really bad and immoral men among the Clergy, they have been, on purpose, easy about Tithes, and then the Farmers let them do as they liked. I knew one case where a Clergyman had a regular agreement with the Farmers, that they were not to accuse him if he forgot now and then to come and do his duty; and then he let them off easy. I knew another case of a man who was very unfit to be a Clergyman. He was a weak, poor creature, given to liquor, and careless about doing his duty, in the winter especially. Yet I know, that the Farmers of that parish said to a gentleman who was then his Curate, "Well, Sir, we hope our Rector may live a great many years. We never wish to see a better man." That is to say, he let them have their Tithes very low. In the worst and most notorious case I ever knew, the matter had reached the Bishop's ears. At his visitation he sent for the Churchwardens of the parish, administered the oath himself, and then said, "By virtue of the solemn oath you have just taken, I call upon you to say whether you have any thing to allege against your Clergyman?" The answer was, "*No!*" Now what could the Bishop do? The other day only, a Churchwarden came to the representative of the patrons of a living, to complain that the Clergyman had been grossly negligent for twenty years. In the course of conversation, it appeared that he had just had a difference with him on a money matter! So he had never thought of complaining for twenty years, till his own pocket was touched. It may be said, and truly, that it is not pleasant to accuse any man. But if there is such a thing as a bad Clergyman, there is no occasion to shew any mercy to him. It is a positive duty to the Church, to the poor, to religion, to use every means that he may be punished. Besides the thing is not left to this man or to that. The Church has provided for that. It has made it the duty of the Churchwardens to accuse a Clergyman who neglects his duty or lives a bad life; and it makes the Churchwarden take an oath

that he will do his duty. Whose fault is it if he neglects it? if he—whose duty it is to give the Bishop an account of a bad Clergyman,—who has taken an oath that he will,—breaks his oath and neglects his duty? Again I cannot speak too hardly of Farmers, who let a man go on as he will while he is easy about his Tithes, and never think of attacking him till he makes them pay more than they like. Of course, they don't go to the Bishop then with clean hands. And if it turns out that they have overlooked bad conduct for eight or ten years by their own account, and only touch it when the Clergyman touches them, ought not the Bishop in common justice to look at what they say with great suspicion? and is it not very natural that he should suppose all the accusation which is not *strictly* proved, to be the result of malice?

I have now concluded what I have to say to you about the Church and the Clergy. I trust that I have shewn you very clearly that the Church property was never given to the Church by the State, and does not belong to the State; that the Tithes in each parish were never intended for the poor or the Bishop. I hope that you will think that I have at least given you good reasons for believing, that the Church *cannot* be as rich as people suppose. I have shewn you that nearly two-thirds of the Bishops have not enough from their Bishopricks to pay their expenses; that if all the property was divided, the Clergy would probably have under 200*l.* a-year each; that the fees (as your own common sense may shew you) cannot be any thing worth speaking of, except in very large and populous places, where there is nothing, or next to nothing, except fees; that by returns to Parliament, (for I must repeat this again,) there are very much above 4,000 livings under 150*l.* a-year; that there are 3,000 without any glebe, and nearly 5,000 with no house, or a house unfit for residence; that of the non-resident Clergy, about *fourteen hundred* are non-resident from this condition of the houses; that, though there are many good livings, yet, as far as I can learn, there are not six livings in England worth

* By a curious chance, I had yesterday the means of knowing, from the best authority, that of the *four* I mentioned, *one* is now only 2,500*l.* As to Stanhope again, as it appeared from the debates about it this year that the

3,000*l.* a-year;* and that I cannot learn that there are any thing like fifty livings worth 2,000*l.* in England, I believe not *thirty*; that many of the Archdeaconries are worth almost nothing; that though there are many good stalls in Cathedrals, there are many not only *bad*, but *not worth one farthing*; so that you might see a person an Archdeacon, a Prebendary, a Rector, and a Bishop's Chaplain,* and yet any thing but rich. I know one case where a man has *five* offices, which sound very fine. Of these, two bring him *not one penny*; a third brings about *five* or *six* pounds; and the clear income of the whole five is under 800*l.* a-year. I do not say that 800*l.* a-year is not enough, but I say that it is quite folly to talk of it as monstrous riches. It may be easy to say, why not give up what brings you nothing? My answer is simply this, that money is not *every thing*. If a Bishop, for example, says to a Clergyman, "Although I have no income to offer you, yet I wish to shew my sense of your zeal and your good character, and I shall be happy to do so by giving you a vacant stall in the Cathedral, though I am sorry to say that it is not worth any thing,"—can any one find fault with that? This is right in the Bishop to do, pleasant to the Clergyman to have done to him, and a spur to others to act in the same way as he has done.

I trust, too, that I have shewn you that it is a good thing for all persons in middling life, that there should be such a thing as Church property,—not fixed in any families, but open to any of us, to your children and my children; that it is a good thing that there should be such an opening to people of middling rank to rise in the world; that it is a good thing that there should be a body which keeps up a close connexion between the high and the low; that it is a good thing that there should be a set of persons settled through the country, living at least respectably and decently,

Tithes were only 600*l.* per annum, and that the rest arose from lead mines, it must have fallen nearly half in value, for lead has fallen from 26*l.* to 14*l.* per ton.

* The Black Book puts down 100*l.* a-year as salary of a Bishop's Chaplain. Now a Bishop's Chaplain has no salary at all; at least I never heard of such a thing. It is reckoned a great compliment on the part of a Bishop to appoint any person his Chaplain.

spending their money in it, and setting at least a decent example; that it is a good thing there should be a set of persons who are appointed to hold their property for the sake of teaching and correcting others, and who discharge this duty at all events in some degree, because, unless this is made somebody's business, it will not be done at all.

You see that I have stated all this very moderately. For you yourselves could bear me witness that in *very many* cases the Clergy set not only a *decent*, but a truly Christian example; that not only is it their *duty* to teach the people, but that many of them spend all their time in doing it; that not only are they friends to the poor, but that they are very often their best friends in every way. I could say far more than this, but I will not now speak of the religious part of the question.

To you, in conclusion, I would only make a very few observations on the *money* part of the matter. Do you find that the Farmer who has a Tithe-free farm has suffered less, and done better, during these hard times, than he who has a farm liable to Tithes? Do you find that the Farmer who holds Tithes under a Lay owner, has suffered less than he who holds them under a Clergyman? I know very well that you must, if you speak the truth, whether you like Tithes or not, answer "No!" to both of these questions. And if the person who pays *all rent and no Tithes* suffers as much, and if the person who pays *Tithes to a Lay owner* suffers as much as the person who pays to a Clergyman, it must be quite clear that the Tithes are not the cause of the distress, nor the Clergy either; and that, if the Tithes were gone, the distress would be just as great. I cannot therefore but express my hopes, that under no circumstances whatever, will any *one* of you again (many, I am sure, are quite incapable of such conduct) proceed as some few among you did in the early period of the winter. If the Clergyman takes nothing but what the law allows him; if he is almost in every case contented to take far less; if it is clear that what he takes is no more the cause of your distress than any money that you pay to any one else is,—nay, that if you did not pay to the Clergyman, you would pay what you now pay to him to somebody

else, and *more too*,—how can any one excuse the telling the poor that the Clergyman is the cause of their distress and of yours? or setting them on to force or frighten him into giving up any of his just rights? This is quite certain, that the person who sets the poor man on to rob the Clergyman, will not have *the least scruple* afterwards in setting him on to rob the butcher or the shopkeeper, or any one else to whom he pays money; and that there is only *one plain short word* in the English language which will serve to describe such a person,—a word which I should be very sorry to use in connexion with a body whom I regard and respect so highly as I do the great body of *English Farmers*.

I am, Gentlemen, yours, &c.

C. A.



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